

MOODY BIBLE INSTITUTE MONTHLY

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BUILD ON A SOLID FOUNDATION



"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon the rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." Matt. 7:24-25.



"Everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." Matt. 7:26-27.

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THE MOODY BIBLE INSTITUTE

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Moody Bible Monthly

MARCH, 1923

EDITORIAL NOTES

"Christ died for us,"—Romans 5:8.

So have many. All those who have paid their lives to the injured laws of their country have died for us. But shall we rank the death of Christ with such deaths as these, noble and self-sacrificing as they were?

Paul said to the Philippians, "If I be offered upon the sacrifice and service of your faith, I joy and rejoice with you" (2:17). This was noble and self-sacrificing too, but was Paul crucified for them, or, for us?

Nay, "it is Christ that died" (Rom. 8:4). A death peculiar and pre-eminent was His, infinitely so. What was its design?

Some say it was to confirm the truth of His doctrine by the testimony of His blood, and to suffer, leaving us an example that we should follow His steps. This is true, but is this all, or even the principal part of the design?

What saith the Scripture? He died for our sins, and to make reconciliation for the sins of the people. He died as a ransom, a sacrifice, a substitute. He redeemed us from the curse of the law, being made a curse for us. He once suffered for sins, the just for the unjust, that He might bring us to God (Matt. 20:28; 2 Cor. 5:21; Gal. 3:13; Heb. 9:26; 1 Pet. 3:18).

Exclude this explanation of His death and the language of the Bible becomes embarrassing and unintelligible. Exclude this; and what becomes of the legal sacrifices? They are shadows without a substance, prefiguring nothing. Exclude this, and how are Christ's sufferings to be accounted for at all? He had no sins of His own, therefore if He did not die for the sins of others, where is the God of judgment? Shall such a God do after this manner, slay the righteous with the wicked? Exclude this, and how can we meet the conscience burdened with guilt? How wipe away the tear of godly grief?

Nay, "He was wounded for our transgressions, he was bruised for our iniquities" (Isa. 53:5); and the all-sufficiency and acceptableness of His offering of Himself on our behalf was evinced by His being discharged from the grave and received up into glory.

"Jesus my great High Priest

Offered His blood and died;

My guilty conscience seeks

No sacrifice beside.

His precious blood did once atone,

And now it pleads before the throne."

—Abridged from *Jay's Morning Exercises*.

The editors of the MONTHLY find fresh interest in its make-up every month because of the comfort and instruction

they obtain from the necessary reading of the contributions sent to its pages, and also because of the comfort and instruction they may be able themselves to contribute to their growing constituency of readers.

This month they would call attention to the unshaken testimony of a veteran witness to "The Gospel of the Crucified Christ," Dr. Goodchild, of New York, whose topic is timely for Good Friday, which falls in this month. They would also call attention to the beautiful article of Rev. Mr. Diehl on "The Body of Jesus a Test of False Teachers," beautiful, not so much in rhetorical adornment, as in that which is of greater value, simplicity of statement and adherence to truth. Young pastors will find in the latter a fine suggestion for an Easter sermon, and it might be well indeed, if some should preach it just as it is, with due acknowledgment, of course.

For cogent argument on a subject of widest interest we commend Rev. Mr. Briggs' "Why I Believe in Eternal Life," and for the experimental side of the same truth, no one should fail to read the meditation on Colossians 3 by Pastor Wood. But perhaps bereaved hearts will find the most ready solace in the simple and quiet idyl, "The End of the Journey," by one of the travelers. Mr. John E. Moyle, of Burlington, Ont., its author, has printed it in leaflet form, but we have his permission to use it in this number.

The page headed, "The Poet Contemplates Good Friday and Easter," will also meet the deeper need of not a few.

The poetical contributors to our pages remind us of the birds in winter. The songsters know just where to find the tree that has the piece of suet hanging on it or the window-sill which holds the friendly bread crumbs, and so our versifiers know that they are welcome here and hence fly hitherward from near and far. We are sorry only that lack of space forbids us using more than a third of the poems we receive, and that our exchequer forbids the monied compensation which in many instances we should love to pay. But if any fair proportion of our readers extract the sweetness from

the songs and sonnets which we ourselves enjoy, then their gifted authors have a reward they greatly value.

Mr. E. O. Sellers, of the Baptist Bible Institute, New Orleans, tells of a gang of street boys who attracted the attention of the workers of the "Good Will Center" by hectoring a partially intoxicated man during an open air meeting in that city.

When the workers entered their mission the boys, nearly a score in number, brought the drunken man into the hall, thinking either to break up the meeting or prolong their fun, but in response to the gospel appeal, the man accepted Christ and made public profession of his faith.

In order to catch the attention of the boys, the young woman leader offered to tell the story of the crucifixion, when the Holy Spirit seized upon the hearts of the members of the "gang" who with rapt attention listened to an almost verbal recitation of the narrative.

The following week they returned, this time taking the foremost seats. But now their purpose was not fun nor to create a disturbance. They came with a request that "their story" might be told, and once more they listened with marked attention.

For weeks now this has been repeated with all the members of the "gang" present and always demanding "their story." Some of the boys have induced their elders to attend and hear the story retold, and with each succeeding week there seems to be a deepened interest. They check up now upon any detail of the story that may through oversight be overlooked.

The whole experience with this crowd of boys, most of whom have either no religious background or else a perverted one, is noteworthy, and another illustration of the attractive and unconscious disciplinary power of the Word of God.

We have recently received a letter, representative of several indeed, which asks a question of such importance and wide application just now, **Separating from the Church** that we esteem it desirable to reply to it in our editorial columns rather than in the Department of Practical and Perplexing Questions.

The writer says that there is so much unevangelical preaching in our pulpits

that it is incumbent upon those who believe the Bible to be the Word of God to know just when they should leave a church which is teaching error, or whether they should continue to attend.

Furthermore, if such should separate themselves, what course should be pursued with reference to public worship in case the community has no evangelical church? It is a case where the number of separatists will be so small as to make it unadvisable to start another church.

In our judgment, withdrawal from the membership of a church because of dissatisfaction in any case should be a last resort. Before it is done earnest and continued prayer should be made for the pastor that he may be brought to a knowledge of the truth, while the aggrieved member himself should search his own heart as to whether he is holding the truth in love. If the offense persists, however, the next step should be to bring the situation to the attention of the church officials, specifying the particulars in which the pastor is not preaching in accordance with the accepted doctrines of the church. If the officials are faithful they will bring the matter to the attention of the pastor, who, if he be a conscientious man, will either change his preaching or resign his pulpit; and if he be not conscientious, it ought to be so apparent to the whole membership as to make it uncomfortable for him to retain his position.

Of course other possibilities suggest themselves. For example, a class for true Bible study might be inaugurated from the membership of the church to meet at some hour not conflicting with the stated meetings of the church or Sunday-school, and if no competent teacher should be available for such a class, a Correspondence Course might be followed.

Where one is living in a city the situation is not so acute because of the larger number of churches in some of which spiritual nourishment is likely to be found, but in a small community the problem is a more difficult one. Therefore in the latter case our advice would be to not sever connection with the church unless conditions are extreme, and even then to try to worship and work temporarily at least in some other church until the time arrives when one can make his influence felt in his own church again. Moreover, always it should be kept in mind that one's own church may greatly need his help and that one has a duty to perform to it.

* * *

We are surprised at some of the comments following the action of the Georgia Baptist Convention in demanding "that

The Georgia Baptist Convention

those laborers and capitalists who are members of our churches, regardless of what unions or super-authorities may say, settle their differences in harmony with the teachings of the New Testament."

One secular sheet thinks it is "start-

ling," and another regards the theory as weak. By the "theory" is meant the penalty, that "laborers and capitalists" refusing to abide by the rule shall be excluded from the church.

Why not? we beg to inquire. *The Literary Digest*, from whose informing pages we gather the facts, astonishes us by remarking that this is "the first effort in modern Protestant history in this country to try excommunication as a means of enforcing the teachings of Christ."

Has our great contemporary been caught napping? Excommunication is not practiced in Protestant churches to the extent that it ought to be, but it has not ceased to be exercised as a means of enforcing the teachings of Christ. Moreover, if there ever was a time when it needed to be employed it is now, and if there ever was an occasion it is that presented by the ungodly conflict between capital and labor.

Why should the capitalist condemned by the teaching of the fifth chapter of James continue to be fellowshipped in the Church of Christ? And why should the laborer condemned by some of the things that took place during the coal and railway strike of last summer continue to be fellowshipped?

Here is a fine field in which the Federal Council of Churches might profitably work. Instead of giving so much thought to the operation of coal mines and railroads and civil government, suppose it should turn its attention to purifying our church rolls, what widespread results might follow! Excommunicate a few Protestant and Catholic profiteers and labor leaders, make a public example of them before the church and the world, and it will be bringing Christianity into society and politics in a wholesome way.

One secular contemporary says, "The strength of the church lies in putting religion into the hearts of men." This is true, but religion means the fear of God, and that fear is a weapon placed by the authority of God within the power of the church to exercise in His name. Therefore we say God bless the Georgia Baptist Convention!

* * *

Our readers must have been interested in the newspaper reports of the prayer-meetings of the little hamlet by the name of New England, N. Dak.

A Village Prays

Last spring, as the story goes, after four years of heart-breaking failures, the farmers and their families assembled and joined reverently in prayer for the divine protection of the newly planted crops, and in the autumn they again gathered to return thanks for the answer to their appeal. Pastors of Catholic, Congregational, and Lutheran churches led the thanksgiving service which was held in the school-house.

A secular contemporary in commenting upon this unusual event improves the opportunity to pat humanity on the back. "What an assurance it gives," the editor goes on to say, "What an assur-

ance it gives of the persistence, of the humility and the faith that have built up the race and guided its conquest of a new world!"

Rather should we say, "What an assurance it gives of the faithfulness of God who waits to be gracious unto us, and who says, 'Call upon me in the day of trouble; and I will deliver thee, and thou shalt glorify me'" (Ps. 50:15).

The editor says, "We are still at heart the same people which began our history on this continent with the kneeling pilgrims at Plymouth, the thanksgiving Catholics at St. Mary's, and the reverent Protestants at Jamestown!"

Really, how flattered God must be to have a fine people like us on this continent! If He desires such little attentions as He received at our hands three hundred years ago or less, all that is necessary is for Him to withhold something from us that we very much need, and lo! it will be seen that we are the same people we always were, just as good as ever. We will pray to Him once more, and if He answers us, we will thank Him, if we do not forget.

* * *

An open letter in the *Century Magazine*, "addressed by the biologist to the statesman," contains the following (the writer is Mr. Albert Edward Wiggam):

A Body Blow to Evolution

"The first warning that biology gives to statesmanship is that the advanced races of mankind are going backward; that they are biologically plunging downward; that civilization as you administer it is self-destructive; that civilization destroys the man that builds it; that your vast efforts to improve man's lot, instead of improving man, are hastening the hour of his destruction; that the brain of man is not growing; that man, as a breed of organic beings, is not advancing.

"Lest you may think I merely wish to alarm you, let me urge you to glance at the chart of your own national biology. The army mental tests have shown that there are, roughly, forty-five million people in this country who haven't any sense.

"Another warning of biology is that your philanthropy and your noble-hearted, but soft-headed, schemes for ameliorating the conditions of life without at the same time improving the quality of life have failed, and will fail to improve the race, and are, in fact, hastening its deterioration."

* * *

A few months ago our MONTHLY contained an article, "The Deadline of Doctrine Around the Church," being a reply to Dr. Fosdick's

"The Deadline of Doctrine"

"Shall the Fundamentalists Win?" which has met with such strong and encouraging approval from so wide a circle as to justify particular mention.

University and seminary professors,

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pastors of different denominations, well-known missionaries, and laymen distinguished in the business and political world, have sent in their thanks and commendations, and in many instances contributions of money to defray the distribution of the article in pamphlet form. That which they have written is one of the most hopeful signs we have seen of an awakened conscience in the church, for which long supplication has been made by many.

Following are some of the comments that were made, and which are quoted

not in fleshly conceit but to strengthen faith and testimony:

"The summary of the argument and testimony on the virgin birth is convincing."

"It contains just the information the church needs at this time."

"It will be an anchor to many unstable souls."

"Sober, strong and convincing."

"Its tone is admirable and its contentions unanswerable."

"It meets the whole position of the

incursion and does it fairly and convincingly."

"It is wonderfully clear and good."

"Rendered a great service."

"It is hard to conceive how anything could be added."

"To the mind at all spiritually enlightened it is entirely satisfactory."

"A symposium of truth in a nutshell."

"The best presentation of the truth that I have seen."

"It certainly answers him completely and according to the Scriptures."

The Gospel of the Crucified Christ

By Rev. Frank M. Goodchild, D.D., Pastor, Central Baptist Church, New York City

DURING a ministry now growing to be a long one, it has been my habit on the Sunday night before going on my vacation always to preach to my people on the saving power of the Cross. That is always my theme, but on that night I make it emphatic. I have always had a consciousness in going away that I may never come back, and I have always wished my last message to be the very heart of the gospel.

Of what the heart of the gospel is I have no more doubt than the apostle Paul had, and Paul was so sure that he said if anyone, even if an angel from heaven, preached any other gospel than the one he preached, he should be execrated.

Now we have a nation literally filled with a spiritual malady of preaching some other gospel than that of the Cross. You remember in the epistle to the Galatians Paul speaks of the offense of the Cross, and in the epistle to the Corinthians he says to some the preaching of the Cross is foolishness; and remember when you read those epistles they were written within twenty-five or thirty years of the time when Jesus Christ died! So early in the Christian history we find those to whom the Cross was an offense. The preaching of the Cross made the Jews angry; it made the Greeks scoff; and it made the Romans smile.

Compromising Preachers

There are always some preachers ready to accommodate their utterances to the demand made on them, but Paul was not of that sort. He said, "The message that God gave me to speak, that will I speak." He spoke the Word whether men liked it or not.

I have always felt that Paul's form of preaching should show the folly to some men of preaching politics, for a sermon on politics never converted a soul. Some men preach social economy, but the pulpit given up to social discussions is not the one that brings whiteness to the soul black with sin. Some preach on current events, and forget that an event that occurred 1900 years ago on "a green hill far away" determines and gives significance to all events of the present.

In spite of Paul's habit in preaching there was a falling away from the preaching of his theme on the part of some even

in his day. There was another falling away from the preaching of the Cross in the days of what was called "Moderatism" in Scotland. We find a falling away again in New England Congregationalism, when a large body of Congregationalists went over to Unitarianism, and they were not content to go out with their faith and get a start for themselves, as they did in Scotland, but they tried to hold the meeting houses and other property given to those who believe in the preaching of the Cross.

We need not be surprised, then, if we pass through such a period again in our day, and the trial is on us surely. Hymns about the atonement are very few indeed. "There Is a Fountain Filled with Blood," and "Alas! and Did My Saviour Bleed," are too coarse to satisfy the present time, and so they have been eliminated. That is the reason why, when we furnished our new house of worship, we chose a hymnal published thirty years ago because it sets forth the faith in unmistakable terms. Our hymnal glorifies the Cross of Christ as Paul did.

A Creed on a Church Tablet

In Paul's day men suggested other ways of salvation, and they are suggesting other ways now. It is being done in pulpits called Christian, and in seminaries founded to defend the Christian faith.

I was walking on North Broad Street, Philadelphia, not long ago, and passed a church where was set up a tablet on which was given the church's creed. Two things were insisted upon. Christ was a teacher and an example, and that was all. Not a word further about Jesus Christ. How much of a gospel is that? Let us look at it.

The first statement is that Christ saves us by teaching us the truth. He knew more about God than anybody else. He has revealed God to us as one who loves us, and if we live according to His teaching we shall come to the end of life in safety.

I suppose that one who does that for us is in some sense a saviour. I suppose he is. Sitting on the piazza of my summer home in Rhode Island looking east, we see the Point Judith light, and the Block Island light, and the Montauk Point light, and we get from time to time the flash from the light at Watch

Island. The men who erected those light houses, showing the places of danger along that coast, and the way to safety, I suppose are in a sense saviours. But for them many a mariner would have found a watery grave.

In that fashion some say Jesus Christ saves you and me. He has revealed the truth, teaching us how we should live and the way in which we should walk, and if we are obedient to His revelation we shall reach heaven in safety. If that is all Jesus Christ has done for us He is not the only Saviour. Men were not dying for lack of teachers when He came. Almost all that Jesus Christ said had been said in some fashion before by the Old Testament prophets. Even the thing that we have regarded as the specialty of Jesus Christ—the teaching that God is love, that had been given to men before He did it. The Old Testament is full of that. I wish that the men who form theories of the Old Testament now and then would sit down and read the Old Testament and find out what is really there.

Moses declared the truth of the need of love; the prophets did; all the line of holy men through whom God communicated His will to men; and some of these men, so far as I can see, did more in making known God's will to mankind than Jesus Christ Himself did. The words that actually fell from the lips of Jesus Christ would not make, I suppose, more than twenty pages of the Book that lies before me. If salvation is to be wrought for us by simply giving us the truth, why are not those men who did so much of that presented to us as redeemers of men and saviours of sinners?

Christ More Than a Teacher

Paul was a great teacher, but Christ was more than a teacher. When Paul was in the presence of other teachers he was always ready to answer questions, but when Paul was in the presence of Jesus Christ he fell on his knees and heard Him with as much humility as the woman who bathed the Master's feet with tears of penitence.

When the Corinthian church split into factions, and one said, "I am of Paul," and another "I am of Apollos," a third, "I am of Cephas," and a fourth, "I am of Christ," as though they were all teachers and nothing else, standing

on the same level, Paul turned on them and cried out in indignation, "Was Paul crucified for you, or were you baptized in the name of Paul?"

O no dear friends, men may talk about a mere revelation of truth saving us, but the apostle Paul looked to something else. He gloried only in the Cross of Jesus Christ, and I have always had a feeling that the apostle Paul knew something about what the meaning of this Cross was.

More Than an Example

Now about this other thing on the tablet. It said Jesus Christ saves us not only by giving us the truth, but by showing us how to live the truth. Not only by pointing out the way in which we should walk, but by walking in it Himself and bidding us follow Him.

He is our example, to be sure. He said once, "I have given you an example that as I have done you should do." And I can see that one who has gone before us and shown us the way in which we should walk and helped us to walk in it is in a sense a saviour.

When we were in the White Mountains some time ago we wished to climb Mt. Lafayette, and the hotel keeper besought us to take a guide. He said sometime before a man had gone off alone to make the trip and they never saw him again. In such a case the guide who leads you in the right way is a saviour to you from suffering and perhaps death. But for him you might drop into some pitfall and your bones be left to bleach in the forest wilderness.

Men say in some such way as that Jesus Christ saves us. He sets us such a fine example of right living, of efficient

service, and holy dying that by closely following in His footsteps we can get to heaven at last.

Well, what do you think of that? To what degree does that sort of a gospel meet your needs? Alas for me if my salvation depends on that, I am not merely in danger of falling, I am *already* fallen! I am not merely in danger of *being* lost, I am *already* lost, and need an arm long enough to reach down where I am and lift me out of my lost estate.

Follow His example! Walk in the divine footsteps! Why there never was in this world anybody else in the least like Christ. For more than thirty years He walked in the midst of sinful men, and made Himself the friend of publicans and sinners and yet took none of their stains on Him. When He left the world He was still pure and undefiled. Who else can do that?

O men and women, the one and only way of salvation is not in those ways that men talk about so much today, but through atoning blood. We are redeemed not with corruptible things, but by the precious blood of God's Son. God's Son died in our place and by His death we live. That is the gospel. There is no other gospel than that, and He who misleads men by proclaiming some other gospel deserves to be execrated.

Substitute for this gospel of the crucified Christ the gospel current today, the gospel of turning over a new leaf and saving self. There is no message in that that would convict a man of sin, or cause him to look to the Saviour above.

A Story of Christmas Evans

One hundred and twenty-five years ago Christmas Evans was preaching in Wales. He was one of the greatest preach-

ers the world has ever had. He preached a sermon on the Gardarene demoniac which I will remember as long as I live. He was ungainly in figure, blind in one eye, had thick, coarse, black hair, but oh, my soul, how Christmas Evans could preach! The throngs that heard him fairly went wild.

Christmas Evans never preached a sermon but high as heaven above all other names he set the name of Jesus Christ, and over all the guesses of men always the Word of God as the one and only way of salvation. Men and women, I would rather be able to preach as Christmas Evans preached than to be elected president of the United States.

Well, Christmas Evans came at last to die. How would you expect a man like that to die?

Hear him as the chariot of fire with the convoy of angels stops to take him in. He thought he was back in the pulpit with the congregation in front of him. He said, "I am leaving you. Fifty-three years I have labored in the sanctuary and this is my comfort, that I have never labored without blood in the basin."

This man preached before Baptist Associations one hundred and sixty-three times, and never once without laying the emphasis on the power of the blood of Christ. When he was dying, with the very last breath, waving farewell to those standing by, he cried out to the angel charioteer, "Wheel about coachman. Drive on! Drive on!"

And so he went up into glory, and so I should like to go if I might choose my way of going. My last words about the blood, my last words a tribute to the only Saviour—Jesus Christ.

The Body of Jesus, a Test for False Teachers

By Rev. S. R. Diehl, Plymouth, Pa.

AND when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me" (I Cor. 11:24).

One of the most stupendous verses in the whole Bible is John 1:14, "And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth," God incarnated on earth among men, God clothed upon with flesh and blood!

And we are not permitted to lose sight of that body. Our attention is directed to the fact that God prepared the body of Jesus: "Thou art my Son; this day have I begotten thee" (Ps. 2:7). And again, "Wherefore, when he cometh into the world, he saith, Sacrifices and offering thou wouldst not, but a body hast thou prepared me" (Heb. 10:5).

During the World War each soldier wore on his person a small medal on which was stamped his number. No matter what might happen to the lad, or to what unit he might be attached, his identity could not be lost. In a similar manner, God has marked the body of His Son, so "that he who runs may

read." From the manger to the cross the itinerary is traced with definite and accurate steps. In the very shadow of the cross our Saviour instituted the Lord's Supper, with the deeply significant words, "This is my body which is broken for you, this do in remembrance of me." Whatever else of tender meaning the sacrament holds for us, it keeps before us, in a vivid way, the body of Jesus.

How Minute the Evidence!

How precise is the information concerning the death, burial and resurrection of our Lord! His body was nailed to the cross, and placed between two malefactors. Then to hasten death, the soldiers came to break their legs, "but when they came to Jesus, and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water." He was actually dead.

Dr. R. A. Torrey in *Is the Bible the Inerrant Word of God?* makes this comment: "What I wish you to note here is John's statement that 'blood and water' came out from the pierced side of Jesus. This statement of John proves two

things. First, it proves the genuineness and minute accuracy of the story as here recorded; secondly, it proves that Jesus was really dead. While John tells us that he 'saw' 'blood and water' flow out he does not tell us why. John did not explain what he saw simply because he did not know the explanation himself. There was not a man on earth at that time, nor for sixteen centuries at least, that knew the explanation of that fact. The physiological explanation . . . is this, the Lord Jesus died of 'extravasation of the blood,' or what is commonly known as a broken heart, just as predicted in Psalm 69:20. The one who dies in this way throws out his arms (of course Jesus' arms were already stretched out on and nailed to the cross), utters a loud cry (Jesus cried, 'My God, My God, why hast Thou forsaken me?') and the blood flows from the ruptured heart into the pericardium, the sac surrounding the heart. There the blood stands for a short time, and then separates into its constituent parts, serum (or water) and clot (or red corpuscles or blood). When the soldier pierced the pericardium with his spear the blood and water gathered there flowed out. This is the

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scientific explanation of the recorded fact. Once more science simply confirms Scripture and utterly annihilates the swoon theory."

In His death we do not lose sight of the body. Joseph of Arimathea having received permission of Pilate, took the body of Jesus, and together with Nicodemus wound it in linen clothes and anointed it with spices. It was then placed in a new sepulcher, closed with a great stone, sealed with the Roman seal, and about it the Roman sentinels stood guard.

Three days later that seal was broken, the stone rolled away and the tomb was found empty. To the anxious inquirers at the grave, the angel answered, "He is not here, for he is risen." After this for forty more days the risen, crucified Lord mingled with His disciples; He taught them; He ate with them. "To whom he also showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking the things pertaining to the kingdom of God" (Acts 1:3).

The Plumblin of Theological Thinking

Why does God thus keep before us in His Word the body of Jesus? It is the test of the genuineness of our blessed faith. What test must I apply to my religion? What shall be the plumblin for my theological thinking? The body of Jesus. "Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world" (1 John 4:2,3).

Apply this test to the many spurious "isms" and cross-theological systems which, like so many mushrooms, spring up over night, and their condemnation is self-evident. Christian Science cannot meet the test. The Christ it proclaims is an invisible, incorporeal, impersonal idea. "The virgin mother conceived this idea of God and gave to her ideal the name Jesus" (*Christian Science and Health*, edition 74, 1893, page 334). Jesus was therefore simply the ideal of the virgin. Who ever heard of the Lord's Supper being celebrated in a Christian Science church?

Neither can a Unitarian minister, if he is honest say, "This is my body, which is broken for you."

Russellism cannot meet the test. It denies the pre-existence of Christ. There was a time according to Russellism when He did not exist; He was not the eternal, uncaused and unbegun personality, but was therefore created by God. Russellism claims Jesus had no existence before He became incarnate in the babe of Bethlehem. This makes Christ a liar when He said, "Before Abraham was, I am" (John 8:58).

How It Refutes Eddyism

Again if we view the body of Jesus in the light of the resurrection we shall see too, that the above mentioned creeds go astray. The Word of God teaches

that the very body of Jesus that was nailed to the cross, and that was laid in Joseph's tomb, and that was gone from the tomb when visited by the women and the disciples on the first Easter morn, was raised from the dead.

But Mrs. Eddy denies the resurrection of Jesus, for to her religion, Jesus never died, but was "hidden" in the tomb, and simply re-appeared to the disciples in "ideas." "Our Master re-appeared to His students: that is, to their apprehension: He rose from the grave in the third day of His ascending thought" (*Christian Science and Health*, edition 74, 1893, page 490). "Resurrection (is) spiritualization of thought, material belief, yielding to spiritual understanding" (Same edition, page 572). Hence the resurrection is not the rising of His dead body, but the spiritualization of His thought.

Russellism claims that at the resurrection of Jesus, God created a spiritual Son, and the old body of Jesus "went up in gas" (*Bible Study*, Vol. 2, page 129). These perversions of Scripture do not meet the test of the body of Jesus, and, "They went out from us because they were not of us" (1 John 2:19).

Our chief concern however in this particular connection is to note the great divergence of teaching concerning the resurrection of Jesus in the supposedly safe and orthodox circles.

The issue is vital. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God: because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15:12-17).

Where Liberalism Errs

Modern Liberalism says, "Yes, we too, believe in the resurrection of Jesus, but not a resurrection of the body of Jesus. His resurrection was a spiritual resurrection, or the rising of His spirit."

We are told by modern Liberalism that the actual issue concerning the resurrection of Jesus is whether we believe in the reality of the spiritual world, and that the manner of the resurrection is not important.

But a resurrection of the spirit of Jesus but not of His body—is in reality no resurrection at all. It was the body of Jesus that died. His spirit did not die and therefore could never have been raised. Listen to the words of Peter (1 Pet. 3:18): "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but made alive in the spirit." Jesus was "put to death in the flesh," that is His body.

And how about the spirit of Jesus? We have the answer in Acts 2:29-32. The spirit of Jesus was never laid in

Joseph's tomb, "He" i. e. Jesus Himself, His spirit, went into "hades," but "His flesh," that is His body, which was all that lay in the tomb, was preserved from "corruption."

The body of Jesus is, therefore, in His incarnation and resurrection the spiritual test of the trustworthiness of our faith. It is the divine stamp upon the "spirits" which are of God.

"Beloved believe not every spirit, but try the spirits whether they be of God: because many false prophets are gone out into the world."

Try them by the body of Jesus.

THE BIBLE CONFERENCE AT SCRANTON, PA.

By E. B. Buckalew

More than twenty churches of Scranton, Pa., co-operated in the union Bible conference held in the auditorium of the Jackson Street Baptist Church, January 28-February 2, 1923.

The speakers were Rev. Robert Dick Wilson, D. D., of Princeton Theological Seminary; Rev. A. L. Lathem, D. D., pastor, Third Presbyterian Church, Chester, Pa.; Rev. Herbert W. Bieber, D.D., pastor, Presbyterian Church of the Covenant, Bala-Cynwyd, Pa.; Miss El-inor Stafford Millar of the Extension Department staff, and Rev. L. W. Gosnell, Assistant Dean of the Institute.

The opening session occurred on Sunday afternoon, January 28, when Mr. Gosnell spoke on "Keynotes of a Bible Conference." Thereafter at 3:00 and 7:45 each day regular sessions were held. The place of meeting was on the "West Side," and the attendance came largely from that section of the city. Miss Millar conducted women's drawing-room meetings in homes in the central city.

The subjects of the addresses and studies and the impressions created are stated clearly in the resolutions offered at the closing session by William J. Hand, one of the leading attorneys of Scranton, an elder of the First Presbyterian Church, and unanimously adopted by a rising vote of the large congregation. The resolutions follow:

Resolved, First, That we record our gratitude and praise to God, our Father, for the privilege and opportunity brought by this conference to deepen our knowledge of His Word, and the practical help it has proved in making us more efficient in His service.

Second, That we express our thanks to the Moody Bible Institute of Chicago and in particular to G. H. Meinardi, the field organizer, for the excellent program arranged for the conference.

We note (1) the wise emphasis placed upon teaching the Bible to the young in the summer Bible school so ably presented by Dr. A. L. Lathem, of Chester, Pa.; (2) the inspiring Scripture and devotional messages of Miss El-inor Stafford Millar; (3) the powerful Bible preaching of "The Gospel of the Grace of God," by Dr. H. W. Bieber, of Bala-Cynwyd, Pa.; (4) the scholarly marshalling of the determining evidence bearing upon the integrity of the Old Testament Scriptures by Dr. Robert Dick Wilson, of Princeton Theological seminary; and (5) we observe with particular commendation how the actual study of the Scripture text was made the central feature in the exposition from day to day of the Epistle to the Philippians by Rev. L. W. Gosnell, the Assistant Dean of the Institute.

From our experience in this conference we record our conviction that such a wholesome, sane and well-balanced conference, is an invaluable contribution to the spiritual life of the church of Christ and to the greatest need of the times in which we live, viz., a genuine revival of Bible Christianity, and it is our hope that another such conference may be arranged for this city next year.

Why I Believe in a Life Hereafter

By Rev. George L. Briggs, Virginia, Minn.

THE final decision in the affirmative of this important question is made by my attitude toward Jesus Christ. I believe He knew what He was talking to his disciples about. He spoke of giving account of our words in the day of judgment. He said He was going to prepare a place for His followers. He spoke of His own resurrection and proved to His disciples that He had risen from death. They saw Him go up into heaven.

2. I see in nature a plan and design that show preparation and culmination of one form of life into another form under different conditions. The seed brings forth the grain-stalk. The worm changes into the butterfly. The seed and worm both die to give place to the new life. But the seed and the worm did not by chance evolve from the ground. Each after its own kind goes through its cycle of growth according to its laws incorporated in it when its original was created. That the cycle of growth may include many modifications but there is no proof that it can be modified beyond certain fixed limits.

3. The hunger and need of the lower animals are supplied. There is protection against enemies and the cold of winter. Food is supplied also for the hunger of our bodies and material and faculties are furnished us to form and build protection for them. Our minds think over the facts of nature and feed upon the principles and truths found concerning the working of things in the organic and inorganic worlds, as found in the explorations of science. It is reasonable to suppose that the hunger of the soul for companionship, communion with one who understands all, who is always just, and who at the same time is merciful, and loving and true always, which qualifications we have found in our experience that no human being can supply, and we are convinced must be supplied by God Himself,—it is illogical to think that this hunger has not its reality to supply it when these other hungers and needs have their supply. Life is indeed a mockery if this be so.

4. If the soul can have communion with God in this life (which of course can only be by following the conditions which He has arranged, just as we cannot eat or breathe anything we wish to and live), the presumption is that after physical death there is life with Him. The serious question then comes, In what sort of condition will the soul be if it is not in harmony with God? "It is appointed unto men once to die, after that the judgment." "He hath appointed a day in which he shall judge the world by him whom he hath ordained."

5. All the nations of the world show by their customs that the conviction and expression of the belief in a life hereafter is universal and deep-seated, just as is the belief that there is a God.

6. The resurrection of Jesus is proved

beyond doubt by the Bible record. The internal evidence of its genuineness is overwhelming. It is proved by other history that Jesus lived and was crucified and buried and that His tomb was empty. Either friends or enemies took the body away. His friends doubted that he was alive and he had to prove it to them. His enemies did not take his body because it was the very thing they tried to prevent by sealing the tomb. Paul's life and his work established historical facts. He was a well-educated man, with an unyielding will except when convinced of the truth, and though a Jew he did not believe that the claims of Jesus were true, but that His disciples were dangerous fanatics. But God met him on the way to Damascus to kill and imprison those deluded followers of the Nazarene. He saw a light from heaven. He heard the voice of Jesus. For the first time he met a spiritual Master worthy to command his obedience. His life can be explained in no other way except by taking as a fact that the resurrection of Jesus was proved to him without a doubt. He himself recognized that all his work for the gospel amounts to nothing if that is not true.

"If Christ be not risen," then is our preaching vain and your faith is also vain. If you will read the fifteenth chapter of 1 Corinthians you will find his argument based upon the evidence that convinced him. So far as he is concerned all is empty and void, and sin has no remedy if this is not a fact, that Jesus Christ is living. "If in this life only we have hope in Christ, we are of all men most miserable."

7. Take the Bible as a whole, it has earned and kept its place as a reliable book of history so far as important events are concerned. In many of the unimportant details little, if any, have been found wrong, the intent of the writers is always found right. Small detail which has been disputed has been corroborated, some in doubt for years has finally been proven correct by the modern excavation of sites of ancient cities and towns. It does not claim to give all the events of ancient and modern history. Because it gives a certain part of history and shows the working of certain principles it is all the more reliable. Take the New Testament; its persons and events are well substantiated.

The resurrection of Jesus was never disproved by His enemies. Scientific and literary research have examined and torn apart every clue in order to prove the Bible not to be the Word of God. The trend of modern scholarship is to accept it as reliable. We should take it so until it is proven otherwise. Jesus Himself is His own witness in the heart of the believer. Just as He promised, He through the Spirit makes His presence known to us. We know and bear witness to the fact of a risen Saviour, or else we are deceived, and our hope is vain and we are yet in the power

of sin. But we are delivered from the power of sin. God gives proof to the honest, searching soul that Jesus lived and died and was buried and rose again according to the Scriptures.

ABOUT MUSSOLINI AND FASCISM

Our illustrious friend, General Ricciotti Garibaldi, the only surviving son of the great Italian hero, sends us a few lines dealing with the problem of Fascism. His thoughts are somewhat similar to those we expressed in this paper and which were reproduced by the *Literary Digest* in its issue of December 23, 1922. The opinion of General Garibaldi is a veritable treat to our readers and we are more than pleased to give it publicity, thanking our illustrious friend for his valuable and magnificent contribution.

"I have read an article, in your interesting journal, *The Newcomer*, on the present Fascism in which you conclude by saying that 'Italian friends are anxious and perplexed about it,'" writes General Garibaldi.

"Pray allow me a few words of explanation which may be useful. My father used to say that the great virtue of the Italian people was its great amount of practical common sense, and it has always shown it by finding remedies of its own for the great and continued blunders of its directing classes.

"In 1831-2 when Italian patriots began the great work called of the *Risorgimento*, that is, of clearing Italy of its foreign invaders, and found all its directing classes hostile to the movement because they were bound either to the Vatican or to Vienna, they saw the need of the warm faith of an apostle and of the hot ardor of a propagandist and soon discovered Mazzini and his Giovane Italia. When these had done their work which ended with the Roman Republic of 1849, and the necessity of a man of action became apparent, Garibaldi and his Red Shirts took the place of Mazzini.

"After the last terrible war Italy became infested with a horde of arrivisti and speculators tolerated by the imbecility of the men who have governed Italy ever since. But the Italian people soon found Mussolini and his Fascisti.

"Fascism has saved Italy from becoming a second Russia, and is gradually clearing Italy of all persons who intended living comfortably at other people's expense, doing nothing.

"I consider that Mussolini, if he continues as he is doing at present, will take his place in the Italian Olympus with Dante, Mazzini, and Garibaldi—and that his Fascism will quietly die out when its program is accomplished as the Mazzinianism and the Garibaldianism have done.

"Ever yours, Ricciotti Garibaldi."
—*The Newcomer*.

Moody Bible Institute Monthly

Dead and Risen with Christ—A Meditation

By S. Adelbert Wood, Pastor of the Friends Church, Upland, Ind.

"YE DIED" Colossians 3:3.

Paul was constrained by the love of Christ to judge that as Christ "died for all, therefore, all died." The death of Christ being vicarious for all, His death was the death of all, to be realized by all who believe on Him. The church being made up of believers in Jesus, Paul makes no mistake when he addresses them as men who have "died with Christ"; that is, men who have actually been buried with Christ "unto death." It is to such that he says, "Ye died." He also classifies himself as one of these when he says, "I have been crucified with Christ."

The Penalty Is Paid

Transgressed law holds its dominion over the transgressor "for so long a time as he liveth." The ordinance of the law that tells what the penalty is, stands unyielding until it is fulfilled. But Paul tells us that when God sent his Son into the world in the likeness of sinful flesh, and for sin, it was that sin might be condemned in the flesh and this "ordinance of the law might be fulfilled in us" (Rom. 8:3).

To such it can be truthfully said, "Wherefore, my brethren, ye also were made dead to the law by the body of Christ." Christ having fulfilled the law by suffering its extreme penalty, which is death; we also by our baptism into Christ and into his death have complied with the full requirement of the law—we have had this, the final ordinance of the law fulfilled in us. We have found in Christ "the end of the law for righteousness," and are no longer under law but are under grace. Every jot and tittle of the law has been accomplished and has found its end in Christ Jesus.

This appears more evident to us when we recognize that when we died with Christ, we died a death that was "for our sins." That is, the wages for our sins, which is death, has actually been paid by us, by our burial with Christ into death. Our justification is from all things from which we could not be justified by the law of Moses. And that because we have satisfied the law by complying with all of its requirements.

Christ did not die, the innocent, for the guilty that we might escape justice; but the rather that the guilty might fully meet the demands of justice by dying with him on whom the Lord laid the iniquity of us all. As surely as Christ bore our sins in his body on the tree we have borne them in our body when we fellowship his sufferings, "becoming conformed unto his death." "Having suffered in the flesh, hath ceased from sin."

God's Righteousness Is Manifested

It is said that the righteousness of a nation is known by its righteous laws and their enforcement. That God's laws are righteous we need not stop to prove, for we know that they are just and good. It is true, however, that God

has shown his righteousness in the death of the just for the unjust, and the death of the unjust when he is crucified with Christ, because there has been full enforcement of his holy laws (Rom. 3:25, 26).

The death of Christ was not alone "for our sins," "for the death that he died, he died unto sin once." It was His mission to put away sin by the sacrifice of Himself.

For us to be pardoned for the sins of the past and be left with sin having dominion over us and reigning in our mortal bodies, or dwelling in us, at the most would not more than half meet our needs as to salvation from sin. It is death "for our sins" and death "unto sin" that sets us free from sin in its every form.

When we were baptized into Christ, we were baptized into His death "unto sin" as certainly as we were "for our sins." We were buried with Him through baptism into death. Therefore, we have become "united with him in the likeness of his death." Our old man was crucified with Him that the body of sin might be done away that we should no longer be in bondage to sin. "And they that are of Christ Jesus have crucified the flesh with its passions and the lusts thereof." To all such it is perfectly pertinent to ask, "We who died to sin, how shall we live any longer therein?" We should reckon ourselves dead unto sin in Christ Jesus (Rom. 6:11).

Resurrection in the Present Time

"Ye were raised," Colossians 3:1.

Jesus tells us that "the hour cometh in which all that are in the tombs shall hear his voice and shall come forth." This truth does not militate against the truth that in the time that "now is, the dead shall hear the voice of the Son of God; and they that hear shall live." It is of the resurrection of the present time that we wish to speak.

To become united with Christ in the likeness of his death, and not be "also in the likeness of his resurrection," would be to us as though Christ had died and not been raised from the dead. It would leave us dead, and Christ came that we might have life. We should have evidence in our loving, that we have passed from death unto life.

The real objective in being buried through baptism into death is "that like as Christ was raised from the dead through the glory of the Father so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection." "If we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more, death hath no more dominion over him." We being in the likeness of His resurrection have a life that dieth no more, even life everlasting.

When Christ received commandment

from the Father to lay down His life and take it again, He having power to do so, became obedient unto death even the death of the cross. And as it was not possible that He should be holden of death, He lives and that forevermore. He is not to be sought among the dead but among the living.

What It Means to Be in Christ

When we are baptized into Christ it is the resurrected Christ that we abide in as the branch abides in the vine. It is the resurrection life that we are in possession of when we are in the likeness of his resurrection. Paul's desire to become conformed unto Christ's death was that he might attain unto the resurrection from the dead. To know Christ and the power of His resurrection is the experience of all who are in Christ Jesus.

Men have power to lay down their lives, but none other than Christ has power to take it again, so that His death is the only death that we can be buried into, from which there is resurrection unto life eternal. Man must get over on the eternal life side of death, or he is undone forever. Christ has given His flesh for the life of the world; there is no other bread of which a man may eat and live forever. "If any man is in Christ he is a new creature." Such a one has been crucified with Christ and it is no longer himself that lives but Christ lives in him. The eternal life that God gives is in His Son. "He that hath the Son hath eternal life; he that hath not the Son of God shall not see life."

PERSONAL EVANGELISM

The age calls for a more positive evangelism. It means personal evangelism first of all. This is the method of Jesus himself. He did not depend upon impression upon masses of men. Even where he spoke to many, it was to a smaller group close to him that his word had special meaning. He seemed to have little regard for numbers but supreme regard for individuals. The most significant and distinguished incidents of the Gospels are His dealing with persons. He took infinite patience with a chosen few, knowing that a life thoroughly awakened and trained was the greatest force for a new world. And it is so now. The weakness of our Christianity has been its mass movements and lack of personal conversion. A ministry forever seeking the individual as Christ did will be the greatest force for salvation. A church so fully Christian as to have personal interest in the Christian life of friends and neighbors, forever widening its circle and making every human touch spiritual, will be the greatest force for the kingdom of God. In fact, we can hardly expect any marked spiritual advance until the church itself is thus quickened.

—Professor Arthur S. Hoyt in *The Evangelical*.

The End of the Journey

By One of the Travelers

ADREARY day in mid-November, my companion and I were some distance from home. All day the clouds had hung low and heavy, covering the earth as with a pall of leaden grey, shutting out from sight every least bit of blue or cheering ray of sunshine. The air was damp and raw, a cold northeast wind penetrated to our very bones, and drove the rain and sleet against our faces. The road was rough and heavy, progress slow and wearisome.

But at last, just as the short autumn day was closing and the evening had already begun to darken, the welcome home lights appeared over the hill top around the bend in the road, and presently we drew up at the gate.

Cramped and stiff from long sitting, damp and chilled by the wind and rain, we were glad to alight. The home door opened, and from within there came the voices of loved ones glad to welcome us back.

My companion went in—into the light and the cheer, the warmth and the comfort of the home, and the glad fellowship of those within, and the door was shut behind her. While I, left behind, for a little, outside in the deepening darkness and storm,—passed on to the barn to care for the horse, and finish up my out-of-doors work for the day.

This done, with no unnecessary delay I hastened to the house. Again the door opened and I, too, went in to rejoin my companion and the happy group within.

And then, gathered by the fireside, under the glow of the lamp, around the family table, in joyous converse, the discomfort of the journey, the gloom of the night, the chill of the wind and the rain, the short separation at the door, all were forgotten in the happy fellowship of the home and in the thanksgiving offering with which the evening was closed.

Together we two, my companion and I, had come a longer journey. Side by side, hand in hand, in both stormy and sunny weather, we had walked through many years of life's journey in closest companionship. The varied experiences of human life had been ours. Sometimes in green pastures, by still waters, and beneath bright skies our path had led. Then we had walked with glad hearts, light step, and song of thanksgiving on our lips. But sometimes we walked through the dark death-shadowed valley, and over rough places where feet dragged heavily, our heads were bowed down, and our hearts cried out like children in the dark: "My Father, my Father, O my Father."

But through all the varied experiences progress was ever being made homeward. The miles were being left behind. The years were slipping by. Each nightfall brought us

"A day's march nearer home."

And then, one day the door opened, and she—my companion, my loved one, went in to the light and joy of our Father's home, to join the host of loved

ones gone before,—parents, brothers' child, and many another—went in to the presence of the Lord and Saviour whom she had loved and trusted, followed and served, lo, these many years here on earth.

And then the door was shut, and I was left alone in the dark—darkness that might be felt—left to finish my work without her.

Thank God for the assurance that that door will open again, and I, too, shall enter in when my work is done. Whether by the same door, by the subway of the grave, or whether my Lord shall come first in His own glorious Person to fulfil the hopes of His people and make an end of death for them forever, and so I go by way of the air route, "Caught gently upward to an early crown,

With death untasted, and the grave unknown,"

is not mine to know or care. In this as He, my Lord, shall will. Be it mine to be ready for His call whenever He opens the home door for me.

Then let me finish my work as best I can by His grace. Let me not dally nor delay by the way. Let not sloth or unfaithfulness on my part hinder the coming of that day, nor cause that I be not ready when it comes.

And so I watch and pray, and work and wait for the opening of the home door—the door of our Father's house—at the end of the journey.—J. E. M. in *The Canadian Baptist*.

Some Hypothetical Questions

By Rev. Charles C. Cook, Montclair, N. J.

IT IS sometimes asked by those who teach that our Lord did not offer Himself to Israel as their King, what would have happened if Israel had accepted Him? What kind of kingdom would He have established? And how then would have been fulfilled the prophecies concerning His death and resurrection, the coming of the Holy Spirit, the gathering out of the Gentiles, etc.?

An easy reply may be given that will effectively turn the tables on the questioners, viz.: What if Israel had accepted Him as their Messiah? All, even those who deny that He came as King, admit that He did offer Himself as Israel's Messiah and that His claim was denied and Himself rejected. But what if their conduct had been otherwise?

The latter position offers difficulties as truly as does the former.

The fact is that the pursuit of such hypotheses is always futile and unprofitable. Open the door to them and there come trooping in a host of others, the consideration of which would only land the speculative mind in hopeless confusion. Such imaginative questions may be raised at every step of Scripture

history with equally barren results.

What if Adam and Eve had not yielded to the tempter? Or, more puzzling still, if Adam had not followed Eve in the transgression? Let these questions be considered in connection with Revelation 13:8 where we read of "the Lamb slain from the foundation of the world," thus showing that the provision for the consequences of man's fall was made long in advance of its occurrence.

Again, what if Abraham's faith had failed as to the birth of a son?

What if Israel had obeyed the law?

What if Judas had not betrayed his Lord?

What if Peter had committed suicide in remorse for his denial of Christ?

The mere mention of these shows how boundless is the sea of speculative inquiry.

The fair-minded reader sees no contradiction in the fact that our Lord made a bona-fide offer of Himself to Israel as their King, even while knowing He would be rejected. Further than this there is nothing to say, except that our Lord Himself once made a hypothetical statement, and left it without an explanation, so teaching us that we

are to be content with facts as they are, without insisting on a present solution.

The instance referred to is found in Matthew 11:14 and 17:10-13. Here we have a statement to the effect that if Israel had received the testimony of John the Baptist and followed his directions he would have taken the place of the actual Elijah, who was to come according to prophecy!

The question naturally arises: How then would have been fulfilled the prophecies concerning Israel's apostasy, punishment and restoration?

No answer to this question is now forthcoming, even as there are no answers to the other questions; and until God makes these matters clear it remains for the believer to be content, faithful, obedient, expectant!

LORD KINNAIRD DIES

The Associated Press reports the death of Lord Kinnaird, January 30, at the age of 75. He was very prominent in Y. M. C. A. work, and was a tower of strength to Christianity in Great Britain.

Moody Bible Institute Monthly

The Poet Contemplates Good Friday and Easter

DEATH OF CHRIST

By Frances Camp Duggar, Montgomery, Ala.

Oh, why that silent, throbbing, breathless crowd,
And why those looks of sadness and of awe?
Condemned to die before the Roman law,
Hung One whose kingly head in pain was bowed
Upon a cross; then came a thunder loud,
And all who watched were seized with mighty fear,
For earth did quake and rocks rent far and near,
And dark the world as though an awful cloud
Had come forever 'twixt the earth and God;
Behold the temple's veil was rent in twain,
And graves were opened wide, and from the sod
Arose the dead; centurions watched in vain,
And loud the inward voice of conscience cried,
"The sinless Lamb of God is crucified."



"WHY HAST THOU FORSAKEN ME?"

By Harold F. Damon, Chicago, Ill.

"Forsaken," Oh, my God! that cry,
Rending the earth and heaven high,
Sounding down to deepest hell
Where the powers of darkness dwell.
This, a cry of dread and woe,
Deeper far than man can know,
Came from Christ, in place of me,
Who died my death on Calvary.

"Forsaken," Oh, my God! Thy face
Was hid from Christ, by wondrous grace
Bleeding there on Calv'ry's tree,
Bearing sin's full penalty.
Death He knew as none can know,
For alone He fought the foe,—
Fought and gained the victory,
Broke my bonds and set me free.

"Forsaken," Oh, my God! Therein
I now through death am dead to sin,
For all the law's demands are met;
He paid my price, I owe no debt.
No terrors now before me stand,
But joy and peace in Beulah land.
So round the earth I'll raise the cry
That men for sin need never die.



THE STING OF DEATH CAN HARM ME NE'ER

By G. LeRoy Wilcox, Chicago, Ill.

The sting of death can harm me ne'er;
I've passed from death to life;
With Christ in heav'n I'll dwell fore'er—
Eternal, blissful life.

The grave no victory can claim;
Of it I have no fear;
I'm trusting only in the name
Of Christ, my Saviour dear.

My Lord hath conquered death and hell;
What then have I to dread?
He robbed the grave of terrors fell,
In rising from the dead.

From sting of death He set me free;
Fear of the grave dispelled;
Assured of life eternally;
And all my doubtings quelled.

(Chorus)

O death, how can thy sting touch me,
When I am Christ's for aye?
O grave, where can thy vict'ry be,
When He leads all the way?

PETRA

By Guelph, Chicago, Ill.

I stand upon a solid rock to-day,
And, standing, feel no tremor at my feet.
A tempest rages; I can hear it beat
Against the base, and see all nature sway
Before the fitful blast. Above its spray
I rest. No common haven, my retreat;
It towers above both storm and summer's heat,
And millions see it as they pass this way.

Hewn in this rock, behold, an empty tomb,
Telling of death's defeat, our hearts to cheer.
And graven on its everlasting face,
The sentence, "It is written," doth appear.
From every storm it is my hiding-place;
Come, make it yours, my friend, there's ample room.



"HE IS RISEN, AS HE SAID"

By Charles Irvin Junkin, Lexington, Va.

Slow of heart and unbelieving,
Sad of heart and sorely grieving,
They who sought the Prince of Life among the dead;
Oh, the wonder of the token!
Every word that He had spoken,
It is truth! for He is risen, as He said.

He is living! Christ the Lover!
And His mighty love shall cover
With forgiveness all my blunders and my dread.
He is living, strong and tender,
The Good Shepherd, my defender,
He is risen, he is living, as He said.

He is coming! Ever nearing
The great day of His appearing,
With the crown of many crowns upon His head!
It is true, the golden story,
I shall see Him in His glory,
In the radiance of His glory, as He said.

The So-Called "Social Gospel"

From *The Relation of the Missionary Message to Missionary Success*, by Rev. James F. Love, D.D., Corresponding Secretary, Foreign Mission Board, Southern Baptist Convention

THE false antithesis between doctrine and social service has contributed to the complexity of the situation on the foreign field as at home. The new champion of the social gospel thinks that a doctrinal ministry is the enemy of practical Christian living. Some men seem to be able to think only with one lobe of their brains at a time. Whatever they happen to be stressing is antithetic to something else. Truth with them is not only in contradiction to error, but to truth itself. They do not see the supplementary relation between doing and doctrine, experimental Christianity and Christian truth, between sociology and theology. Because one is true the other must be false. The genius for false antithesis is a mark of a little and yet a dangerous mind.

Nothing New About It

"But there is more the matter with the social gospeler than this. In the first place, he fancies that he is entitled to a place in the foremost ranks of the thinkers, because he is an advocate of something new. He berates the teaching of the old school, and, alleging that it did not produce social fruit, charges the discrediting omission to a doctrinal ministry.

"Now, as a matter of fact, social service is no new thing among Christian men. There is, to be sure, a difference in the way it is done and it has, in the mouths of its modern advocates, assumed the dignity of an 'ology'—sociology. Sociology sounds better to the modern ear than the words, 'Do good to all men.' Sociology is a science to be taught a class: doing good is a duty to be practiced by all Christians. Social science tells a few folks how to do something for the neighborhood; the old custom was for each individual to do his duty by his neighbors. Old preachers did not know so much about sociology, but they did teach their hearers to visit the sick, the widows and the fatherless; and no neighbor to the Christian man in the older communities was allowed to go hungry or without a watcher by his or her bedside in time of sickness. The modern paid nurse knows better how to take the pulse than our grandmothers did, but she does not bear a more effective testimony to the Christian spirit and to unselfish and thoughtful Christian love.

More Reports But Not More Workers

"Under the social regime we have more organizations and reports, but I am not sure that we have more social workers. It is a false comparison to charge the lack of social service to the men and women of the old school who did not send representatives to discharge their social obligations, nor themselves go about neighborly ministrations garbed to advertise their mission.

"It is a false comparison to represent theology and sociology as contradictory

sciences. One is a doctrine; the other is duty. The doctrine produces the practical service. Too much emphasis upon social service and too little upon evangelism is affecting doctrinal soundness on the mission field, and, in the end, will reduce the purest missionary results. It is not, therefore, a question of theology *versus* sociology, but one of such relation of these and such proportionate emphasis as will secure the desired missionary results.

There Is No Such Thing

"The social gospel is spoken of as though it were something superior to the gospel of grace. Indeed, it is presented by some as the only gospel. As a matter of fact, to state the case bluntly, there is no such thing as a social gospel.

"Adjectives before gospel do not magnify, but minify the gospel. The word gospel compasses contents which make full its meaning and without which it is incomplete. Eliminate these contents, and you have no gospel. There are, of course, social duties which are binding upon all men and upon Christians in particular, of which the best of us are derelict; but, we repeat, there is no such thing as the social gospel. To use the word thus shows one to be in error as to what the gospel is.

"The gospel is the most prolific source of social deeds, but social service belongs to the realm of Christian duty and not theology. The one is for Christian practice; the other is for Christian preaching. There is no contradiction nor antagonism between them. The one is the fruit of the other. The gospel is the world's generator of social impulses, the fertile soil of which neighborly deed is the perennial fruit.

"To belittle evangelical doctrine in an effort to magnify social service convicts one of being a novice as a religious thinker and teacher. Orphan asylums and other humanitarian institutions and benevolences sprouted and have found their fertility in hearts which have been mellowed by the gospel of Christ. They are nurtured by the truth which declares that men redeemed by the self-renunciating Christ are by that redemption made debtors to all men.

Keep Things In Their Place

"Some are ready to substitute the social program for the commission. If China's millions of sick, hungry and unfortunate are to have ministered to them the compassions of Christ, if we are to create in China a social conscience which will compel wealthy Chinese themselves to feed their hungry brothers, we must keep things in their place. We must apply to the dead social conscience of the Chinese people the life-giving Word of God.

"The preachers of the social gospel in China who neglect the evangelistic message will, if left alone for a season by other workers, eventually find themselves

surrounded by dry bones. The Christian enterprise will, even in the hands of radicals, move on for a period under its gathered momentum, but if it loses the vital elements of the impulse-giving gospel, it will presently slow down in social activity.

"Unitarian and atheistic thought have no vitalizing or propulsive quality or power. The nations of the world today are, in their civilizations and social conditions, a contemporaneous and convincing witness to the power of the evangelical gospel and the impotency of everything else heathen, ecclesiastical and intellectual. The gospel of Christ in its evangelical interpretation is the one and only fecundating principle which has as yet been applied to the social and moral order of the world. Nothing else has the mysterious power to re-create character, revive the social conscience, and rebuild a collapsed race or civilization. Social deadness or deterioration is found wherever the evangelical gospel is not found.

BRINGING A BIBLE INSTITUTE TO MUSKOGEE

By Paul Philpin, Secretary, Conference Committee

The third annual Bible conference held in Muskogee, Okla., the week ending December 15, 1922, was a rich feast for Bible-loving Christians, the presence of such men as Drs. Gray, Fitzwater, and Mr. Guille on the platform of the First Presbyterian Church, reviving blessed experiences in the memory of those in the audience who had been privileged in the past to attend some of the large classes at the Institute in Chicago.

That the conference is exerting a far reaching influence, not only in Muskogee, but adjoining territory, is evidenced by the cheerful testimony of many representative members of the community, lawyers, doctors and successful business men. A practicing physician remarked, "The constructive Bible teaching given in the Bible conference work is the need of most church people. Dr. Fitzwater's lectures on the Book of Luke gave us something to think about."

A Presbyterian minister from a neighboring church said, "I have only words of commendation for the straight Bible teaching."

Although our dates were between the two great holidays, Thanksgiving and Christmas, we brought together one of the most representative crowds of Bible teachers, Sunday-school workers, pastors and other Christian workers ever assembled in Muskogee.

Have you renewed your subscription to Moody Monthly?

Moody Bible Institute Monthly

The Ku Klux Klan—Is It of God?

By Rev. A. R. Funderburk, Palestine, Tex.

THE Ku Klux Klan question has thrust itself suddenly and forcibly upon us, and one must line up for or against.

But that is not a very bad thing. Nearly everything can be classified as right or wrong. So when any question comes up it should be given thoughtful consideration and if we arrive at the conclusion that the thing is right we, as Christian people who stand for righteousness, should take our stand unhesitatingly for it, and if we find the thing to be wrong, we should take an equally firm stand against it. The thing that we must be very careful about is that we have not made a mistake about the matter and assumed the thing to be right when it is wrong, or to be wrong when it is right.

The Bible the Standard

For the Christian, the Bible is the standard by which we judge whether a thing is right or wrong. If the Bible upholds a thing we may be sure that it is right and good. If the Bible condemns a thing we may be sure that that thing is wrong and bad. If anything conflicts with Bible teaching it is wrong. If it is in harmony with it it is right.

The question under discussion is the Ku Klux Klan. Is it of God? Everything that is of God is right. The only way we can arrive at a conclusion is to compare the teaching and principles of the Klan with the teaching and principles of the Bible. If the principles of these two run parallel and do not cross or conflict, their principles are identical. But if the principles and teaching of the two lead in different directions, if following the one does not carry one to the same point as the other, then they are not parallel, but are in conflict one with the other. And in this case the Ku Klux Klan is wrong for God's Word contains the mind of God and does not conflict with right.

Who Is Our Neighbor?

The Bible teaches that every man whom we can render a service is our neighbor. It teaches that we should love our neighbor and have consideration for his physical and material welfare.

Let us compare this doctrine with the doctrine of the Klan. The Klan "stands for one hundred per cent Americanism and white supremacy." It seeks to promote the interest of pure Americans even at the expense of the foreign born element. It has no interest in the welfare of others than Americans. It says of the Jews, "Boycott them and force them to leave." The Bible says, "Do good unto all men."

The two quotations above are from a representative of the Klan and the Bible respectively. Is the teaching of the two the same? Is the principle the same? Can a man follow the one, and have the same attitude that he would have had he followed the other? The teaching in these is in conflict. They are at variance

with each other. If a man should have it in his heart to "do good to all men," he could not have it in his heart to boycott a man simply because he happens to be of that poor cursed race that is scattered among all the nations of earth and have no national home.

Suppose that all one hundred per cent Americans should follow out the teaching of the Klan and boycott the Jews so that they would be forced to leave this country. Where would they go? America and England are about the only two countries in which they have not been boycotted and persecuted and hated as criminals.

All this has come upon this race as a curse from God for their disobedience to Him and for their rejection of the Messiah. Some one may say, "Oh, well then, if God has ordained that they be thus treated, it is all right for them to be driven out." But the Bible says, "It is needful that offences must come, but woe unto him by whom the offense cometh." And indeed, woe is pronounced upon all who persecute the Jews. They are God's chosen people. The Jews are as much God's chosen people today as they ever were. He has not fulfilled His purposes with them. (Rom. 11: 1,2). Since the dispersion, every nation that has been intolerant and unkind to the Jews has had the curse of God upon it. Every nation that has treated the Jew kindly has had the blessing of God upon it. America has always been an asylum for the oppressed Jew and no nation has been so blessed as has our country. But now there have arisen those who are saying, "Boycott the Jew and drive him out." The Jews are, as a rule, a law abiding people and those who oppose them have no right to take the law into their own hands and do them violence—so their only weapon against them is boycott.

As sure as God's Word is true, this country will invoke the curse of God upon it if this feeling of hatred against the Jews is nurtured in the hearts of our people. For He has said, "I will bless them that bless thee and will curse them that curse thee."

What About Romanism?

The Bible says: "Love your enemies; do good to them that hate you. Pray for them that spitefully use you." We recognize in Roman Catholicism an enemy of true Christianity. Their teaching is the teaching of Antichrist. Now, some one may say, "Well, if Catholicism is an enemy of Christ it is wrong and we ought to oppose it."

You are right, we ought to oppose the doctrines and teachings of Catholicism, but at the same time we ought to love the Catholics. We can even hate Catholicism but at the same time love Catholics. God hates sin but loves the sinner.

But is this the attitude of the Klan? Here is a statement verbatim from a Klansman that expresses their attitude:

"We're not going to stop until we drive every one of them out of the country."

We are comparing Bible teaching with Klan teaching. The Bible says, "Do good to them and pray for them." The Klan says, "Drive them out."

The attitude that the true Christian had toward the heathen of China and India is the attitude they should have toward the Catholics. They are just as truly in sin's bondage and lost, without hope. They know nothing of the atoning blood of Jesus, but are trusting to the power of the priests to save them. For shame that Christian people should hate such poor benighted people!

Standing For Law and Order

Now on the point of relationship that one should bear toward civil authority, let us compare Bible teaching with Klan practice. They say they stand for law and order. This sounds well. It is just what the Bible teaches on the subject.

But, except one's practice agrees with his teaching his teaching is worthless. Actions speak louder than words. One of the tenets of the Klan is that they stand for law and order and law enforcement. Let us see if they really do this.

In Texas (and other states) it is against the law for a number of men to overpower a man and take him out and beat him. But those Klansmen who profess to stand for law enforcement and loyalty to organized government are often guilty of violation of this law. It is proven that the Ku Klux were guilty in the shameful Inglewood raid in California. Neither is this the only instance where the Klan has been proven guilty of violence and violation of law. So we see that the practice of the Klan in regard to law and order is contrary to Bible teaching.

But some one says that these matters that the Klan attends to are matters that do not come under the jurisdiction of the courts, or that the law is slack and this is the only way to enforce justice in some cases.

Now let us see where such a course of reasoning will lead us to. If twelve men have the right to take a man out and flog him because he is guilty of an act of immorality or misconduct six men have the same right. If six men have this right then two men have it. And if two men have the right then one man has the right to go out and punish any act of misconduct that he happens to notice. And he alone, of course, is the sole judge of whether the man is guilty and what the penalty should be. So he is both judge and jury. Thus every man will be a law unto himself, and we should have a state of anarchy.

Jesus Could Not Be a Klansman

From a comparison of these points of teaching it is easily seen that the teaching of the Klan is not the teaching of the Bible. We see that the religion of Ku Kluxism is not the religion of Jesus Christ.

How could the Klan embrace Christianity and the Christian religion when its very constitution would bar the Founder of Christianity from membership? Our Lord Jesus Christ was a Jew and no Jew is eligible to membership. Yet they claim to stand "for the principles of Christianity." They accept Christianity but reject the Christ. These are but empty claims. They are like their claims to law and order. The great principle of Christianity is love. The outstanding principle of Ku Kluxism is

hatred. It tends to array class against class and race against race.

Some one says, "Oh, but the Klan is doing some mighty good things." Yes, we admit that this is true. We know of an instance when the Klan made a generous donation to some poor orphan children.

But listen! Catholicism, that dread enemy of true Christianity, as we have admitted, and against which the Klan has so arrayed itself, is distinguished for its benevolence. There are not many

things in the world wholly bad. Even bad men usually have some redeeming traits.

Look at this matter with an unbiased mind and you will see that the principles of the Klan are not the principles of the Bible. If you love Jesus and want to honor Him you will not want to go where you cannot take Him, and you cannot take Him into the Klan.

Beware of Satan as he appears as an "angel of light" and a preacher of "righteousness."

Reject Couéism If You Are a Christian!

By Mrs. Lillian G. Galloway, Mount Airy, Ga.

COUÉISM says: "Speak to your own spirit, you can do anything you wish to do."

Jesus Christ says: "Of mine own self I can do nothing" (John 5:30), "The Father that dwelleth in me, he doeth the works" (John 14:10).

M. Emile Coué is a hypnotist, president of the Lorraine society applied hypnotism and psychology.

He speaks of people being like sheep following one another, which is what is happening to many Christians in this country. Just because a few titled English people advertise this man from France many are taking up the idea, repeating his little man-made sentences, and deifying the ego within them instead of Jesus Christ.

Last year we had a terrible flood of spiritism, this year we have its close ally, hypnotism, self-suggestion, and both are black magic.

No magic comes from Jesus Christ and the Father through the Holy Spirit, but only that spiritual power which belongs to sons and daughters of the King.

We are not to put trust in ourselves, but "They that know Thy name will put their trust in thee; for thou, Lord, hast not forsaken them that seek thee" (Ps. 9:10).

"Day by day, in every way, I am growing better and better," thus chants the sheep following the man who ignores the teachings of Jesus Christ.

But Christians will not follow him if they are real followers of the Son of God. They will take John 15 in all the fullness of its meaning. They will appropriate the life from the resurrection body of Jesus Christ, and their body, mind, and soul will be renewed through the power of the Holy Spirit. They will not speak to their own spirit, but to the King of kings and Lord of lords.

The Bible, the Christian's only guide book, is full of promises of help if we appropriate them by faith. Psalm 91 will cover every need, and it holds good according to the first words of it.

It is better to repeat God's messages twenty times night and morning, than any brand of the man-made hypnotic article.

The unthinking Christian man, woman, or child is being swept into the wrong company by repeating the lines given by this mental worker, that is, outside the realm of Jesus Christ. Whenever any movement is not connected with Him, and is without the power of His Spirit, it is not the kind Christians should use.

Is it strength, health, supplies, prosperity, power, cleansing, freedom from fear, healing, soul nourishment, knowledge, love, or any other vital thing? Then claim it in His dear name.

Bible Conferences at Eagles Mere, Pa., and Ocean City, N. Y.

THE Moody Bible Institute's Annual Summer Bible Conference at Eagles Mere, Pa., will be held this year July 6-15. The list of speakers includes Rev. J. Ritchie Smith, D. D., Professor of Homiletics, Princeton Theological Seminary; Rev. Herbert W. Bieber, D. D., pastor Church of the Covenant, Bala-Cynwyd, Pa.; Rev. George E. Guille and Elinor Stafford Millar of the Extension Department, and Rev. A. L. Lathem, D. D., originator of the successful "Chester Plan" of Summer Bible Schools for Children.

Eagles Mere, on a half-mile-high summit of the Alleghenies, with a lake nestling in a pocket dug out by the plowpoint of a huge glacier, is a recreation center different from any other because it combines the best that the mountains can afford with the water advantages of the seashore, amid surroundings of beautiful scenery, cleanliness, safety and summer comfort, plus recreational opportunities altogether unique. Hotel and boarding facilities are first class and at reasonable cost.

The Ocean City Tabernacle Associa-

tion has invited the Institute to conduct a summer Bible conference on their grounds at Ocean City, N. J., August 9-19, 1923. The conference held last summer was so well received that an effort is being made to put on even a stronger program this year.

In addition to the usual Bible teaching and inspirational addresses, a special series of lectures of interest to Sunday-school workers have been arranged. Dr. C. C. Ellis, vice-president and director of education, Juniata College, and contributor of "This Week's Teaching Principle," in the *Sunday School Times*, is to be the leading speaker in this branch of the conference.

Among the other speakers already arranged for is Rev. S. B. Rohold who has been for two or three years in Palestine. Having just returned from the Holy Land he is in a position to discuss intelligently the important question of Israel's present position and need. Himself a Jew, he can speak on the relationship of the Jew to the church and coming events. His address will probably be on present conditions in Palestine.

Dr. A. L. Lathem of Chester, Pa., will speak on the Vacation Bible School

Work in which he has been wonderfully used of the Lord.

Mr. H. S. Dulaney, a well known Methodist layman of Baltimore, Md., will speak on his experience as a tither.

Rev. L. W. Gosnell, Assistant Dean of the Institute, will be one of the Bible teachers, and it is hoped it may be possible for Dr. Robert H. Glover, F. R. G. S., director of the Institute's Missionary Course, to be present also and speak on missionary subjects. His addresses last year were greatly appreciated. Other speakers will be announced later.

There is a fine Christian atmosphere at Ocean City and its slogan, "America's Greatest Family Resort," is very appropriate. It is located on a small island close to the mainland and a few miles southwest of Atlantic City. It has an abundant supply of pure artesian water, drawn from wells more than 800 feet deep. There are eight bathing grounds on the city's eight-mile ocean front, each protected by capable life guards during the summer season. The summer population is about 50,000 and hotels and boarding houses are numerous, meeting all grades of requirement, at corresponding prices.

Moody Bible Institute Monthly

Cheery Words From Russia

MR. GITLIN, in his first letter, gives certain explanations why at first he failed to gain the confidence of some of the leaders of the Russian Evangelical Movement in Volhynia where he is located, and how the obstacles were removed, and then writes:

"The brethren have now invited me and our other missionary, brother Malzmann, to work with them, and now we are about to open up stations in a few towns in Volhynia. This is a great victory for which I praise God.

"Another cause for rejoicing is that the Lord has brought us in contact with prominent Polish Christians who are greatly helping us in our effort to legalize our work here in Volhynia. Did I tell you that so far I have been working here what may be termed 'illegally'? Poland is not as yet an altogether free country (at least so far as preaching of the gospel is concerned). We must be legally incorporated before we can carry on our work altogether without hindrance. It is on account of this that I have been arrested twice in connection with my ministry. Praise God for my American passport. The Lord uses it as a means for my protection.

Conversion of Two Cossacks

"There has come to me now a new service for the Lord, that of Bible teaching. I am teaching Bible synthesis after the Moody Bible Institute method to a group of Hebrew Christians at Zdolbunowo. Next there has been organized a little Bible school for young people of the Evangelical church here in Zdolbunowo, whom I am to teach Bible synthesis, personal evangelism and homiletics, and then I am to teach the same subjects to another group of young people in a village, Plosk. This is a young Ukrainian Baptist congregation, under the human leadership of pastor Poliykov. It is about fifteen miles from here.

"I have Jews, Ukrainians, Bohemians, Russians, Poles and Germans in these classes. In my Plosk class there are two converted Cossacks. I praise God for them. There are a living witness to the saving power of the gospel of our Messiah. They are from among those who before their conversion took delight in massacring Jews. 'What a wonderful change in their life has been wrought since Jesus came into their hearts!'

"The Plosk church has issued me a teacher's certificate, so that now I have some kind of a 'document' on hand to justify my presence in Poland. You see our district is on the very border line, and naturally the police are on the watch when one goes on the train toward the border line. One must not only produce a passport in his possession, but also give a justifying reason for his being here.

"Last night I returned from two days' missionary trip. I visited the two Ukrainian villages, Plosk and Verchovtsi,

March, 1923

The cover of our September (1922) issue contained an appeal for Ukraine, Russia, whither Messrs. Palmer and Hellyer had gone to investigate conditions and distribute material relief in the famine and pestilence-stricken regions. Our readers responded to the appeal and rendered blessed and much appreciated aid. Since the return of these brethren letters have been received by them from missionaries whom they encouraged in their gospel work, and we are permitted herewith to quote from one of them, Mr. Moses H. Gitlin, a Christian Jew, and formerly a student in the Moody Bible Institute.

We take pleasure in adding that Mr. Hellyer, in a private letter to us, says that the story of how Mr. Gitlin is being used by the Lord reads like a chapter from the lives of such pioneers as William Carey or David Livingstone or Hudson Taylor. He also says that he could not recall in his (Hellyer's) recent experience in Russia a single instance where a Jew would not listen attentively and sympathetically to the gospel. He regards the field there as ripe for the harvest. —Editors.

and the Bohemian colony Zavidowski, and held four meetings there. I had personal interviews with some of the Jews, one of them a young man who does not seem far from accepting the Lord. It is such a joy to labor for the Lord among real hungry souls! To see the "starosta" (mayor) and the teacher of the colony Zavidowska, one a Greek orthodox and the other a Roman Catholic, come for the first time in their life to hear the gospel message attracted by the novelty of hearing a young Jew preaching it! They seem to have drunk in every word and then warmly shook my hand, thanking me for visiting them and confessing that a romance is beginning

between them and God. Praise God! It is He who enables.

"Still I feel He would pour out blessings in greater measure if I had proper 'helps' for preparation. My American Revised Bible, with its brief concordance at the back, is about my only tool. I do not mind my lack of 'helps' for my preaching ministry as I do for teaching His Word."

Some Helps That He Needs

In a second letter Mr. Gitlin writes: "I have been praying that the Lord might open doors for service 'to fill in my time' until we get our official permission to work among the Jews. Unexpectedly there came the suggestion, and then the call, to organize the young people of our native evangelical churches into Christian workers classes or Bible classes, as it is termed here. I have gladly accepted the call and prayerfully gave myself to the longed for work for my Master and His cause here in Volhynia.

"So far I have three classes. On Wednesday I teach in Zdolbunowo, on Thursday in Plosk, and on Friday in Mirotin. These places are nineteen and fifteen miles from here. There has come another call from Alexandria for a Bible class on Mondays. Alexandria is about twenty-five miles away from here, and they wish me also to conduct a gospel service for Jews there in the evening. Two more calls—from Staro-Chelnitsa and from Porozow—are expected by me soon. I want to have at least five classes a week, and if possible six.

"The greatest labor consists in preparing the lectures, so that when these are ready, they can, by technical means,



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The Children Your Money Helps

You have often wondered what is done with the money collected from the various drives to help the ill-clad and starving. Here is a line of little ones who make their appeal to you. They are little Armenians who increase the line in front of the American Relief, from day to day. They are often refused a meal or clothing in such large centers as Erivan, Alexandropol and other places, simply because there is not enough to go around. Prominent women in this country have formed an Emergency Committee which is making a nation-wide appeal in behalf of these children.



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Country Life in Ukania

The entire household is busy peeling potatoes. A mundane occupation, but one which is very necessary, as "spuds" form the greatest part of their meals. Ukania is a little agricultural country and the inhabitants live primitively.

be taught in as many places as possible. As you know we have not a single evangelical Bible school or seminary in this part of Europe. With the exception of about six or eight men there are no trained ministers of the gospel here; neither are there any trained or well prepared Christian workers of any kind. You can easily surmise how great the need is, and what a joy it is for me to help train about a hundred 'select' young people for the Lord's work. Praise God

for the by-products of these courses in lighting revival fires among the young folks here and in building up the adults in the most holy faith.

"I am somewhat handicapped for the lack of Bible helps, and have written to the Moody Bible Institute to send me some of their Correspondence Courses. Will you kindly see to it that I get the needed help along this line as soon as possible?

"If you or any of our Christian friends,

could spare and send me some useful books on the Bible, Christian work and relative topics, I would be very grateful. I teach at present Bible analysis, personal evangelism and homiletics. I find there is need for a course in Bible doctrine and pastoral or practical theology, that is, a practical knowledge of Christian life and service. I shall be much obliged for any helps on these five topics. Any helps on Christian evidences or apologetics will also be greatly appreciated. There may be some books lying idly on some good brother's library shelf that could perhaps be of help out here. I have to select proper material suitable to the capacities of my simple-minded, unschooled students and then translate same into the Russian language.

"In connection with my classes there has arisen a need for a stencil mimeograph. Most of my students cannot write very fast, and some of them hardly at all. They have been studying to read and write only since their conversion. How I should love to be able to put a printed copy of each lesson into their hands! If we can we will endeavor to obtain a machine and stencils out here otherwise we may have to ask you to send us one.

"These evening Bible courses have awakened an appetite for study in many places, so that two calls have already come to organize a daily school for a monthly Bible course. Kindly pray that the Lord may give me wisdom, ability and strength for this much needed and already abundantly blessed work of God and His cause."

Christian Literature for Moslems

AMONG all the Christian forces that we can release in the Near East there is none that can penetrate more deeply, extend its influence more widely, and abide more permanently than the printed press. The power of the press in Moslem lands is no longer a matter of theory. Islam is today using the press in every great center as never before. The Moslem press by its enterprise and activity is a constant challenge to Christian missions.

The American Christian Literature Society for Moslems was founded in 1915 on an interdenominational basis. It has for its purpose the spread of the gospel in the printed page wherever Moslems are found. With headquarters in New York (25 Madison Ave.), it has already been able to support the work of production and distribution in Algiers, Egypt, Syria, Palestine, Turkey, Persia, Malaysia, India, and China. The society has no costly organization, no overhead expenses. All contributions are used for the purposes indicated.

It is proposed at this time to raise the sum of \$25,000 to be used in the preparation of special literature to meet special needs in the large language areas. Ten million Moslems in China have at present only a half dozen books and a

score of tracts suitable for their special need. The entire set can be purchased for two dollars Mexican. In Java, Sumatra and the Straits Settlements the missionaries are clamoring for a more adequate literature. In Arabic there is already considerable, but the problem of child literature, a boys' magazine, the translation of important Christian classics and the problem of distribution face us. In Persia the provision of new books and leaflets would mean an immediate doubling of the effective value of evangelistic forces.

That there is a growing demand for Christian literature among Moslems is evident from the fact that in the past fifteen years one million eight hundred thousand books were sold and distributed from the Nile Mission Press alone. Last year fifteen colporteurs sold 27,000 books in the Nile valley. Ten thousand copies of the "Sermon on the Mount" in Diglot, Chinese and Arabic have been printed and put on sale with the tract societies throughout China. Also the booklet, *God in Islam*. In Palestine, now linked to Egypt by rail, the opportunity is unique and the demand steadily increasing.

Prayer is needed above all for the deeper conviction at home regarding the

importance of using books and tracts in evangelism—that God may set free missionaries who will devote all of their time to the preparation and revision of literature for Moslems; that book shops may be opened in every great Mohammedan city; and that literature may be used far more than it has been heretofore in the great pilgrim centers—Mecca, Medina, Keruba and Tunka. To the last mentioned place in Egypt more than four hundred thousand pilgrims go annually. While the missionary may not be able to enter the holy land of Arabia, workers have proved the possibility of distributing literature to Mecca pilgrims at Jiddah and from Damascus.—S. M. Zwemer.

THE LONG AND THE SHORT OF IT!

"Wish to say, was about to let the MONTHLY drop, as there were so many long, dry articles in it that I scarcely ever read them, but this issue, January, 1923, is interesting. The articles are short and spicy and cover a large range of subjects which make it a pleasure to read. May you keep the good work going through the year, is the wish of an old subscriber.

"E. A. F., Crystal, Mich."

Moody Bible Institute Monthly

Founder's Week Conference, 1923

By Joseph B. Bowles

EVER since D. L. Moody departed this life in December, 1899, the day and week of his birth have been marked in The Moody Bible Institute by memorial exercises. For many years these have usually taken the form of a conference for the instruction, edification and strengthening of Christian workers.

"Founder's Week Conference" is the name of these annual gatherings. It is a name which holds precious memories for many thousands of men and women on the gospel battle lines. With gratitude to God they recall its days of delightful fellowship, of the opening of the treasures of the Word, of enjoyment to the full of the singing of the gospel, and, in the case of former students of the Institute, of renewal of old friendships and contact again with the Institute associations which meant so much to them in their student days.

As this is written, another of these great conferences has just ended. How wonderfully God's presence was manifested hour by hour, day by day, from the opening session Monday afternoon, February 5 (Mr. Moody's birthday), right through to the evening of Friday, February 9, when many hundreds of young men and women offered themselves for foreign missionary service!

A Climax of Heavenly Power

The closing scene was one never to be forgotten. "It was the climax of the spirit one felt to be in all the meetings," said Rev. Donald McTavish, D.Sc., for many years pastor of Grosvenor Street Presbyterian Church, Toronto, now representative of his denomination in conference and evangelistic work throughout Canada.

"I have been present on many occasions when numbers of young people offered themselves for foreign missionary service," he added, "but never have I seen anything so spontaneous and so large as the response last evening. And how simply and calmly it was done, without effort to arouse the emotions. It was a remarkable meeting."

There had been two addresses by veteran missionaries, following which Dr. Gray asked all missionaries present who were in this country on furlough to rise and remain standing. Then he asked missionaries present who had been obliged for any reason to give up their work, to rise; then also missionary candidates under appointment for the field from various missionary boards; then those who had already definitely volunteered for missionary service; and finally, all others willing to offer themselves unreservedly, in full surrender, to go forth to the dark places of the earth as God opened the way.

The beholders marveled at sight of the throng who had previously volunteered; "But," said Dr. Maurice Frater of the John G. Paton Mission, "the response to

the final appeal was overpowering. I felt like weeping. If Dr. Gray had asked me then to lead in prayer I could not have done so. After his appeal it was as though the Spirit of God had taken hold and was sweeping all before Him."

Missionaries on the platform estimated the number standing at fully one-half or more of the entire audience, which filled the Institute Auditorium to its capacity, about 1,700.

The full story of the conference would require space far beyond the limits of this report. It must suffice to touch briefly on its outstanding features and give a taste of the spiritual and intellectual feast provided. If what is here set down shall whet the appetite for the principal addresses, which will be published in **THE MOODY BIBLE INSTITUTE MONTHLY** for April, the reader thus exercised will have been well served.

The conference was especially rich on the lines of the defense of biblical Christianity against the attacks of its enemies within and without the church; on foreign missions; on the believer's high privileges and obligations in Christ, in the sphere of Christian living—what is known as the Keswick teaching; in the large part taken by former students of the Institute; in fresh illumination and inspiration from the life and work of D. L. Moody; and as always, in the congregational singing and the special musical numbers given by the Institute choir.

On Monday seventy-six Chicago clergymen, of hundreds invited, were guests of the Institute at luncheon, and the conference opened at 2 o'clock with an inspirational period in charge of Dr. Gray, who led the exercises of this hallowed hour daily in the power of the Holy Spirit.

Dr. Machen's Addresses

The opening address was by Dr. J. Gresham Machen of Princeton Theological Seminary on "Christianity vs. Modern Liberalism." Both the man and his message caught at once the fixed attention of the audience. Here was no mere rattle of intellectual musketry or scattering machine gun fire, but rather, to carry out the simile, the effectiveness of a high-powered artillery unit, amply supplied with the best quality shells, served with masterly precision on the positions of the foe.

A rapid, even speaker, thought close packed, no wordy digressions, every sentence giving added force to the argument, the whole a singularly lucid, logical, overwhelming refutation of modernist sophistries—that was Professor Machen and his address—a keynote of heavenly power and blessing that deeply stirred the hearers.

His second address, Tuesday morning, "Is Christianity True?" fully bore out the same characteristics.

A few thoughts from the first address will give its flavor.

Prof. Machen declared that the battle being fought by Christianity today against modern liberalism is the third of three great crises in the history of the Christian church, the first of which came in the second century when Christianity was almost engulfed by paganism in the form of Gnosticism in the church, and the second in the middle ages when salvation by works was almost dominant in the church.

"The root of the modern liberal movement," he said, "is found in what may be called naturalism, by which is meant the denial of any entrance of the creative power of God at the beginnings of Christianity, as sharply distinguished from His works in nature."

What Is Christianity?

"To say that Christianity is a life and not a doctrine is radically false," he declared, "and to see that it is false you do not need even to be a Christian, you need have just a little bit of common sense and common honesty, because when you say Christianity is this or is that you are making an assertion in the sphere of history. What Christianity is, is a matter of history. All historians admit that Christianity at its very beginning was a campaign of witnessing, an account of historical facts—Christ died, was buried, was raised from the dead, and ascended to Heaven."

"The first Christians produced a new type of life, not by telling people to be good, but by the proclamation of a piece of news, of something which had recently happened. They did not call upon their hearers to submit themselves to the contagion of contact through them with the life of Jesus of Nazareth—that is just what modernist preachers are saying today—but by heralding the news that the Jesus who was crucified and buried, had risen from the dead, had been seen by them after his resurrection, and had ascended into the heavens before their eyes. There was history there; an account of things that had happened; and there was the meaning of what had happened; and when you get the historical facts with the meaning of the facts, you have Christian doctrine. Christ died; that is history. Christ died for our sins; that is doctrine."

"It is the fundamental business of the church today to set forth the teachings of Christianity truly and plainly in opposition to the teachings of the chief modern rivals of Christianity; and the chief modern rival of Christianity is not Mohammedanism nor Buddhism, but the naturalistic liberalism which is almost dominant in our large ecclesiastical bodies today."

Mr. Moody as Dr. Torrey Knew Him

The Monday evening address on "Why It Was That God Used D. L. Moody," by Dr. R. A. Torrey, was delivered to an

audience occupying every available seat in the Auditorium, while an overflow meeting filled the Institute Lecture Room and many others who sought admittance had to be turned away.

This great address, dynamic from start to finish, constituted such a portraiture of Mr. Moody, the manner of man he was, and such a revelation of the springs of his extraordinary power, as perhaps no other living man could equal. Interspersed with numerous anecdotes and illustrations, Dr. Torrey gave the following "secrets of power," in Mr. Moody's life:

He was fully surrendered to God; he was in the deepest and fullest sense a man of prayer; he was a man who studied and used the Bible; he was humble—"the humblest man I ever knew;" he was marked by an entire absence of a love of money; he had a consuming passion for the salvation of the lost; and he had a definite baptism with the Holy Spirit.

Another Evolution Bubble Punctured

Another new voice mighty in defense of the Scriptures, not previously heard in the Institute, was that of Dr. Leander S. Keyser, professor of systematic theology in Hama Divinity School, Wittenberg College, Springfield, O. Dr. Keyser delivered addresses on three great subjects, "The Origin of the Universe," "The Origin of Man," and "The Origin of Sin." He commanded rapt attention, and delighted the assembly with the clarity of his reasoning and the unanswerable logic with which he pierced the fallacies of evolutionary teaching, and over against them brought out the truth and wisdom of the Mosaic records, the whole enlivened by a kindly humor which drew all hearts out to him.

This is about what he had to say, in his third address, of the theory of evolutionists that sin is the remains of man's primitive animalism:

"If sin is the remains of man's primitive animalism then God is the author of sin. I am sure no one in this audience would want to throw the responsibility of sin and suffering in the world back upon the good and holy God who has revealed Himself as our Creator, our Preserver and our Redeemer. If man came up from a bestial origin then God is responsible for it; and if that were the origin of sin, man would not have had a fair chance. According to the evolutionists we have been evolving for millions of years. If it took man that long to develop, the heritage of animalism would have overborne the slight adumbrations (the foreshadowings or beginnings), of morality and spirituality.

"Another flaw in their theory is that sin *per se* is not a materialistic thing. You cannot predicate morality of a mere material substance. Morality can be predicated only of a personality that is free, a free moral agent; therefore, sin *per se* is an act of the mind, an act of the soul which is free to choose between good and evil. Therefore those who posit sin in merely our animal nature are wrong in their comprehension of morality, for sin

must be a psychical act or it will not be sin. Then again animals are not sinful; they are not free moral agents."

Watch for Dr. Keyser's address in April MOODY MONTHLY The Christian worker's equipment for the time in which we live will be much strengthened thereby.

A third speaker in defense of God's Holy Word was Rev. P. W. Philpott, pastor of Moody Church, Chicago of whom Dr. Gray said in introducing him, "When I learned that he felt called of God to come to Chicago my heart was at rest as far as the future of Moody Church is concerned. I knew that the traditions of D. L. Moody, the traditions of Dr. R. A. Torrey, the traditions of Dr. A. C. Dixon, and of Dr. W. J. Erdman, Dr. Charles A. Blanchard, Rev. George C. Needham and others like them would be maintained. It gives me joy to introduce Pastor Philpott."

Mr. Philpott's address went to the hearts of his hearers with Holy Ghost power, especially in the presentation of reasons why he believes in Christ's virgin birth, and also of the threefold purpose of His coming. In closing he appealed to any unsaved in the audience to accept Him who died to save them, and some hands were raised in response.

A Remarkable Stereoptican Lecture

Another feature of great interest in confirmation of Holy Writ was a lecture on "The Earth the Theater of the Universe," by Rev. Clarence Benson of the Institute Faculty. It was illustrated by a large number of colored slides showing views of the sun, the moon, star clusters and constellations, many of them reproduced from original drawings by Mr. Benson of pictures in the recent book *The New Heavens*, by Professor Hale of Mount Wilson Observatory, Calif., whose photographs were taken with the new Hooker 100-inch reflecting telescope, the largest in the world. They include the very latest that have been made. Some views were reproduced also from the recent work, *Outline of Science*, by Professor Thompson of Aberdeen University.

Mr. Benson's mother was an astronomer. At the age of seventeen he was writing astronomical articles, and at the University of Minnesota he specialized in astronomy.

Simply as a spectacle the views shown by Mr. Benson were nothing short of marvelous in their "close-up" revelations, as it were, of some of the glories of God's illimitable, immeasurable, incomprehensible universe. One large view especially, showing a seemingly countless multitude of the starry host gave eloquent confirmation of the astronomical truth implied in God's statement to Abraham, "I will multiply thy seed as the stars of the heaven."

It was brought out in Mr. Benson's address that the theory held by evolutionists that the sun and earth were evolved from nebulae has now been disproved. It is only in recent months, he said, that astronomers have been able to answer the question, What are nebulae? and their answer is destructive rather than constructive of the evolutionary theory.

To give one of many quotations, the distinguished British astronomer, Professor Eddington, says, "We must regard with respect the view that nebulae are the last and not the first stage of evolution. The fact that we have seen stars turn into nebulae ought to outweigh any amount of speculation about nebulae turning into stars."

Concluding on this point Mr. Benson declared that while a person not in accord with the theory of evolution may not be popular in these days, it must be admitted that as far as the latest evidence from astronomy is concerned he is scientific as well as scriptural.

Spirit-Filled Messages on Christian Living

One of the richest privileges of the conference was that of listening to the addresses by Dr. McTavish. Quiet, clear, simple, yet profound in their reach to the depths of Christian truth for the daily walk of the believer, the power of God was in them mightily to the instruction, encouragement and enrichment of the hearers.

To quote briefly: "The late Bishop Moule said there are many who are truly Christian who are not fully Christian. What do you mean by that? Well, we all know from experience. If you take just common sins, for instance, pride. How do you feel when you are slighted, when you are overlooked? Do you accept that quite meekly and praisefully? Mr. Hoste of China tells us that when he first went to China a companion went out with him who was somewhat younger than himself. When they were assigned to the field, his companion said to him, 'By the way, you know in these fields one man must have the control, and the Lord has laid it upon me that I should be that one.' What do you think Mr. Hoste thought of that? His first thought was to say, 'Well, perhaps you had better get some other person to go and work with you.' But he came to recognize in Christ that there was a battle to be won, and after much prayer he said, 'I will accept your plan.' They spent a very happy year or two together until that young man was called into another field."

"The Character and Experiences of the Redeemed," was the subject of the address by Rev. W. S. Gottshall, of Bluffton, O., president of the Home Mission Board of the Mennonite Conference, and heard on this occasion for the first time in the Institute. O the power and blessedness of the lessons for the believer's walk as revealed in the experience of God's people Israel! Such was this Heaven-given address. Here is a thought or two from it:

"Just as God took his people through the Red Sea and performed a miracle, making a path through the sea, bringing his people through on the other side and closing the sea behind them, so God took you and me with Christ through death over on the other side, through the process of the new birth, and by the power of God. It required a miracle. There is not a soul converted and born

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again, that was not born again through a miracle. It was not simply a change, but He took the old heart away and gave a new one. That is a miracle because accomplished only by the power of the Holy Spirit.

"That was the time the children of Israel began to live, because God said it was their birthday;—'this is the beginning of months.' God took the seventh month and made it the first. Before that they really did not live. Now we find them living in fellowship with God. My friends, it is true that before souls are born again, they do not live; they exist but really do not live, and they will have no credit for anything they do. Thousands of people are going to be disappointed and be fooled because they think they are doing the great things. They are very philanthropic and think they will be rewarded for it, but they are fooled, because things cannot be done in the name of Christ save by those who are in Christ. When you get into Christ, then only can you perform any living works; the others are all dead works."

Lack of space limits this report to brief reference to the remainder of the conference program, though that remainder was not a whit behind the portion already described.

The Moody Bible Institute has seen many a Missionary Day of great power and blessing, but never one equalling Missionary Day of Founder's Week Conference, 1923.

Addresses by Great Missionary Leaders

Perhaps no more thrilling and inspiring recitals of missionary experiences and triumphs were ever heard than those narrated by the two principal speakers, Dr. Maurice Frater of the John G. Paton Mission to the New Hebrides, who has labored since 1900 in evangelizing the savages of two cannibal islands, and Rev. Charles W. Abel, of the London Missionary Society, who came direct to Chicago from London to attend this Conference, after thirty-two years spent in evangelizing cannibals in New Guinea, where he was associated with the saintly James Chalmers, who was killed and eaten by the cannibals there twenty years ago. Both of these great servants of God delivered several addresses, some of them on preceding days. They were the speakers in the closing session, described in the beginning of this article.

At the missionary symposium in the afternoon of Missionary Day twenty-three three-minute talks were heard from eighteen missionaries, three Institute students, children of missionaries, and two students, who are accepted candidates for the field. The list included Rev. A. J. Kligerman from Russia; Rev. William G. Kensinger and Mrs. Kensinger of the Mennonite Congo Mission, Africa; Rev. W. B. Cole, a Methodist Episcopal missionary, for thirteen years in China; Miss Minerva S. Weil of the Reformed Church of the U.S.; Rev. George Woodley of the Africa Inland Mission; Miss Jessie Harrell of the South Africa General Mission; Mr. and Mrs. Vartan Atchinak from Syria; Rev. F. A. Steven of the China Inland Mission; Rev. and Mrs.

C. S. Foster, Africa Inland Mission; Miss Atkinson, for twenty-four years in Japan; Rev. M. C. Hayford, D. D., a full-blooded African, son of a Gold Coast chieftain, with the degree of M. A. from an English University, and a Fellow of the Royal Geographical Society, a missionary in West Africa for twenty-two years; Rev. William Taylor, thirty-two years in Central China, Rev. A. W. Bradley from Egypt, Miss Margaret A. Reynolds and Miss N. Bostrom from China..

Rev. Robert H. Glover, M. D., head of the Institute's Missionary Course, who presided, was a pioneer missionary in China, and his associate in the Missionary Course, Rev. E. L. McCreery who delivered an able address earlier in the day, was a missionary in Egypt.

Had it been possible to give time for extended addresses by this galaxy of missionary veterans, a book would have been required to do justice to their recitals of the wonders accomplished through the miracle working power of our God.

One of the notable addresses of the forenoon of Missionary Day was given by Dr. McCreery, and another speaker was Miss M. A. Reynolds of China.

An Unequaled Student Day

Mention of Student Day, which was the second day of the Conference, must not be omitted. Institute officials qualified to speak, say it was the best Student Day the Institute has ever known. Four hundred and forty-six former students sat down at the Alumni dinner. The evening session which followed was second to none in the enjoyment experienced by the audience as they listened to Miss Grace Saxe tell the story of her life, and to one of the most effective addresses of the entire conference, given by Rev. C. R. Scafe on the text, "Ye must be born again."

Other former students who spoke

earlier in the day were Miss Sara C. Palmer, well-known evangelist; Rev. R. L. Evans, of St. Louis; Rev. Howard Fulton of Grand Rapids, Mich.; Miss Mary Grace, Bible teacher; Rev. John T. Raymond of Cleveland, O., and Rev. A. G. Johnson of Chicago.

Miss Charlotte Cary, for many years Superintendent of Women, also gave an address, and the presiding officer was Dr. P. B. Fitzwater of the Institute Faculty.

At the business meeting of the Alumni Association, Rev. C. R. Scafe, of Detroit, was elected president, succeeding Rev. J. F. Rake of Evansville, Ind. Other officers elected were Miss Hazel Harper of New York, vice-president, succeeding Rev. W. L. Cain of Creston, Iowa; Rev. S. C. Ramsay of Minneapolis, second vice-president, succeeding Mary R. Phinney of Detroit; Mrs. H. R. Hut-ton, of Chicago, recording secretary, succeeding herself; and Mr. A. F. Gaylord, treasurer.

An honored visitor at the Institute who spoke briefly in one of Dr. Gray's hours, was Mrs. O. T. Graham, of Muskogee, Okla., who has the distinction of being teacher for nearly thirteen years of the largest correspondence Bible class in the world, conducted without a constitution, without officers and without organization of any kind. The class, composed entirely of women, began with nine members and now has approximately 180. As work in the various courses is satisfactorily completed, certificates are issued by the Institute's Correspondence Department.

The Conference music was directed from day to day by various members of the Music Faculty of the Institute, Professors Alfred Holsworth, T. J. Bittikofer, Geo. S. Schuler, Guy C. Latchaw, and A. E. Hosmer, assisted by Professor Foss Fellers and various other musicians at the organ and piano.

The Idea of Evolution and the Idea of God

"Philadelphia, Pa., January 30, 1923.

"Dear Mr. Editor,

"In connection with your editorial in the current issue on the subject of evolution,* it has occurred to me that perhaps many of your readers may not have seen an article in the current number of the *Hibbert Journal*, entitled 'The Idea of Evolution and the Idea of God.' It is written by Mr. E. G. A. Holmes, who was formerly an inspector of schools in England, and is a man of scholarship and ability, but is well known as one who takes a very definite line of opposition to Christianity. This is what he says about the relation of evolution to what he calls orthodox theology, and in view of his position it shows not only what he and others like him think on the relation of evolution to the idea of God, but it also indicates with unerring clearness what men of his type think of the efforts made in certain quarters

"An Adroit Advertisement to Attract an Audience."

by those who insist upon what is called 'Theistic Evolution.'

"Slowly but surely the idea of evolution is undermining the foundations of orthodox Christian theology. For a static conception of the universe was the cement in which those foundations were laid; and as the idea of evolution makes headway and the static conception falls into disrepute, the foundations of the orthodox theology, which have long shown signs of instability, will become more and more unstable, and at last, in the fulness of time, the whole structure will totter to its fall."

* * * The theology of supernaturalism, having never had to reckon with the idea of evolution, cannot now assimilate it except by transforming itself beyond recognition. Attempts to compromise with the idea have been made by Protestant theologians. No compromise is possible between two such incompatible ideas; and any concession to the one involves a betrayal of the other."

"Yours,
"W. H. Griffith Thomas."

What Other Editors Are Saying

J. H. Ralston

The purpose of this department is to give the views of editors of periodicals, chiefly religious, on matters of interest to our readers. In publishing what they say, we are simply endeavoring to give information with no intention of endorsing or repudiating the views printed, although from time to time, comment may be made upon them in our editorial pages.—Editor.

MUDDLING PUBLIC OPINION

The Churchman

Both during and since the war people who have known something of the facts entering into international problems have been appalled at the common ignorance of such facts on the part of the "average public." That ignorance can be accounted for by the type of reading done by the average public, and its attitude toward that reading. Millions of people in America confine their reading to newspapers and the popular magazines. They have a tendency to believe what they see in print. Knowing nothing of journalism it does not occur to them that, both during and since the war, various government censorships have colored news at its source; that modern international news gathering has become largely a matter of propaganda. Only a few days ago the representative of one of the London dailies in Constantinople returned to England and reported that every news story that he had sent to his paper for months, had, after passing through the hands of the censor, been completely distorted. Such a situation is intolerable from the point of view of an intelligent public opinion.

JUSTICE

The Chicago Daily Tribune

In sentencing to death James Smith, a youth who killed a cigar clerk while trying to steal enough money to pay a bondsman who had secured his release for another crime, Judge Kavanagh made some pertinent remarks on the subject of crime and penalty which are worthy of repetition as an editorial. In part he said:

"Some persons think that punishment is to reform criminals. That is not true. It may deter them, but it does not reform them. Justice to the guilty is mercy to the innocent. It is a cruel thing to take the life of a human being. These defendants, however, cannot advance that plea until they can give back the life of O'Connell.

"A man and a woman were recently hanged in London. If that were in Cook county the woman would have been found not guilty and the man probably given fourteen years in prison. The statistics show that in this country one out of every 12,000 persons dies by the hand of an assassin, while in England one out of every 640,000 meets death in that manner. Why should life be safer there than here? Because it is a life for a life over there." * * *

As to Smith's accomplice in the murder, James J. Butler, a slight concession was allowed by Judge Kavanagh because

of the defendant's excellent war record. His punishment was fixed at life imprisonment. We will not quarrel with the judge on that, but we venture the assertion that few good soldiers in the great war are in sympathy with the offering of war records as alleviation of the offense of murder. The crime of murder wipes out any good in the record of a murderer if the supreme issue of justice to society is to be considered.

PREACHING

The Cumberland Presbyterian

Daniel Webster said: "When I go to hear a man preach, I want him to preach." So does every other man. Oh, the needlessness of those preacherless preachers, who talk, lecture, entertain and discourse upon the things of an intellectual, social and moral nature only! These are the men that assist the Devil so much that by just changing one letter they make our holy day we call Sunday stand out bold and brazen and glaring, as "Funday." I call your attention to the fact that the same bulletin board that carried the announcement that the sermon denouncing the virgin birth of Jesus was for free distribution for the asking, carried also the announcement of a dance to be given in the church on the following Friday night, at "The Old First Church" in New York City. Of course it did! Like preacher, like people.

The greatest need this old world has today is that of more strong, direct, sin-convicting, sin-condemning, sin-killing, preaching from the pulpits of the land. When God's preachers fail him in the pulpit, the heaviest check against the Devil's work and the strongest resistance against sin is removed.

ABUSES OF FREE SPEECH

Chicago Journal of Commerce

In the total collapse of the effort of Congressman Keller to bring about the impeachment of Attorney-General Daugherty, the public gets a close-up view of the utter falsity of much of the vituperation of men in public life. For months the Attorney-General was slandered, and when opportunity came for legal proof that he had been guilty of high crimes and misdemeanors his detractor was unable to fortify his charges with evidence.

It is not in politics alone that men's characters are wickedly assailed by their enemies. There are business gossips who spread falsehoods about their fellows. Unpleasant stories of lawyers, doctors, even clergymen, are whispered by members of their own professions. In the great majority of cases, let us hope, rivalries and jealousies have poisoned the tongues of accusers.

Once in a while some impatient victim of intolerable malice forces a public retraction of privately circulated lies re-

flecting on his character, but as a rule slandered men—and women, too—are advised by their lawyers to ignore them. In most cases that is the better plan. A man's life speaks best for him. If it has been one of integrity, he need fear no serious effects from calumny. A bad man cannot hide his wickedness; and a good man gives evidence of his goodness so constantly in his daily life that the slings and arrows of envy and detraction cannot pierce his armor. A just man, and a just public, is always slow to believe evil of another. The wonder is that so many who regard themselves as respectable are so swift to abuse their right of free speech by indulging their animosities in verbal efforts to injure the reputations of those they dislike.

MODERN MORALS

The Presbyterian Banner

Dr. Dawson in *The Christian Century* discusses stirringly "Our Changing Morals." This change which he characterizes as a revolt against "the conventional decencies of life," is strikingly expressed in the modern novel. "There is no secrecy of vice which may not be found fully described in a popular novel." And the intention of this description of lubricity is not to point out "the retributive working of moral law," but to tell what real life is like, for its own sake, and just as though there was no such thing as a moral law.

This revolt against the old morality makes religion and the church its chief point of attack, because, hitherto, they had supplied believers and unbelievers with a standard of conduct. The church is a teacher, not only of spiritual doctrine, but of morals—the common morals of honesty, justice, veracity, chastity. Therefore, the authority of the church must be broken down before the old morality can be swept away, for good and all. So, even the outsider, who had been preaching up physical science as the all sufficient mentor of life, alarmed over the situation, is interested to see whether the church will be able to hold against the drift, and, is hoping it will.

Mr. Thomas Hardy is one of those who regards the church as the forlorn hope of a world hastening to destruction. This would hardly have been expected of Mr. Hardy, but in his *Apology* he declares that "we seem threatened with a new Dark Age." And, in his alarm, he appeals for "the rallying forces of goodness in a destroyed generation." He specifies the church as the only institution that possesses the moral sanctions that can hold mankind back from the precipice. He asks, "What other timely English establishment than the church, of sufficient dignity and footing, and with such strength of old association, is left in the country to keep the shreds of morality together?" Such a call from such a man should stir in us a new sense of the dignity and the responsibility of the church as the last refuge and hope of a world on the edge of moral disaster.

"He might have called upon the old universities or the old public schools; but he prefers to call upon the power that begot them."

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CHRISTMAS DEMANDS OF UNION LABOR

Manufacturers Record (Baltimore)

According to a circular issued by the National Association of Manufacturers, the Union Label Trades Department of the American Federation of Labor has just issued to all labor unions a statement that labor unionists should see to it that:

Christmas gifts bear the union label. Stores employ only union clerks and drivers.

Churches engaging special orchestras at Christmas hire only union musicians.

Christmas programs bear the union label.

Holiday season entertainments employ union waiters who serve union bread, cake, meat and soft drinks.

It is hardly possible to see how the selfishness and greed of despotic unionism could go further than in this demand. We presume that even the gift of a Bible would be resented unless it bore a union label and the story for a little child that told of the coming of the Saviour and of His love for little ones must bear a union label or else be accused. * * *

COMMUNISTS' WAR ON RELIGION

The Chicago Daily News

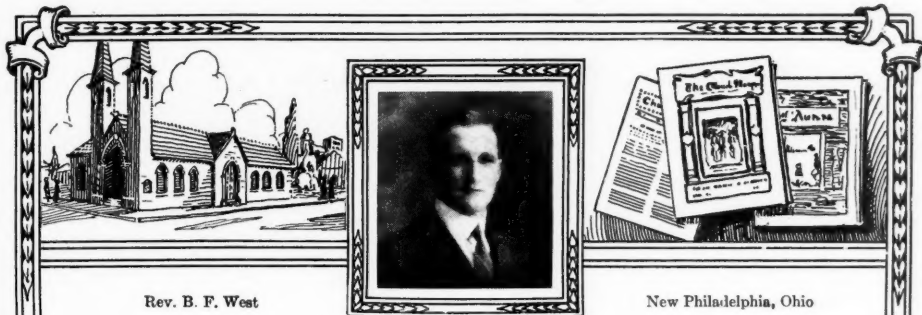
Mr. Mackenzie cables to *The Daily News* from Moscow that the grotesque efforts of communist students during Christmas week to heap ridicule upon all things usually regarded as holy failed signally of their purpose, since they rather served to demonstrate that anti-religious sentiment among the Russians is anything but common. Despite the jeering and masquerading, the sacrilegious banners and the scron expressed for all who—to use Hume's contemptuous phrase—perform "ghostly offices," the Christmas celebrations in the churches "were attended," says Mr. Mackenzie, "by larger assemblages than in the old days, when religion had all officialdom behind it." Among those who thronged churches were surprisingly large

numbers of soldiers of the red army.

* * * * There is, however, one feature of the Russian situation that may well claim more than passing attention from western peoples. It is the effects of atheism as systematically taught to children and youths in the government schools of Russia. Relief furnished in famine-stricken districts in recent years by American and other agencies has gone to the children, whereas the devout and patient adults were permitted to die if they were unable to feed

themselves. Thus great numbers of orphans have come into the keeping of the government, and these are systematically taught to look with contempt upon the religion of their parents.

Religion still has a powerful hold upon the Russian masses. However, if famine and communist schools co-operate in making of the new generation carefully instructed mockers of all things revered by the fathers and mothers of today, the triumph of irreligion in the land of the soviets may become a reality.



Rev. B. F. West

New Philadelphia, Ohio

The Story of a Successful Pastor

Reverend West realized that a church has little influence on a community if the masses pass it by.

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Young People's Society Topics

John C. Page

March 11

The Stewardship of Self, Substance and Service

Matthew 25:14-30; I Peter 4:10

The Olivet discourse, of which our Scripture lesson forms a part, needs constant reading and re-reading in the days in which we live. It covers chapters 24 and 25 of the Gospel of Matthew, and depicts in a general way the course of events during the interval between our Lord's ascension and His return, dwelling more in detail on matters immediately preceding and accompanying the return. Criticism labels the content of these two chapters "apocalyptic" and dismisses the matter with a wave of the hand.

The discourse was given in answer to the question found in Matthew 24:3. The master traveling into a far country is none other than our Lord. To his own servants he delivered his goods; and in the words of Luke 19:13 said, "Occupy till I come," or, "Do business for me during my absence."

In person our Lord is in heaven. He appears there in the presence of God for us, acting in the capacity of High Priest and Advocate. See Hebrews 4:14; 7:25; 8:1; 9:24; 1 John 2:1. Though He is with and within His people through the Spirit, yet personally He is in heaven, from whence He will some day return. See Acts 3:20, 21. Then His servants will be judged concerning their stewardship and service. If we have been good stewards of the grace of God, we shall receive a reward. If we have misused His bounty we shall suffer loss.

In order to be good stewards of the grace of God the qualities of devotion, determination, and dependence are essential. The faithful Christian steward is devoted to his Lord. Somewhere in the spiritual experience of the faithful there has been a transaction in which the life has been deeded over to Christ that in all things He might have the pre-eminence. In other words, the true servant of Jesus Christ not only has a sin-bearer on whom his sins were laid, and by the shedding of whose blood they were forever put away, but he acknowledges also that He has been "bought with a price," and therefore is "not his own."

To maintain this attitude of devotion, spiritual determination is necessary. There are many tests of loyalty and obedience along the way.

March 18

Factors for Making the World Better—How Can We Help?

Matthew 15:13-16

In the Sermon on the Mount from which the Scripture verses are chosen, our Lord shows the ideal which His

finished work would produce in human experience. The peculiar quality which distinguishes Christians from others is Christ-likeness. Various figures are used to express this quality such as "salt" and "light." Christ Himself is the light of the world, and its preserver from moral decay.

The world can become better only as people are saved out of it; only as they are converted to God; only as they receive the new life from God by which they become His spiritual children. This is God's revealed way. To substitute for this an educational program such as many church leaders are doing, is to produce refined pagans rather than regenerated people. A refined paganism can never be the salt of the earth, or the light of the world.

A careful study of "the world" as the Scriptures portray it, would go a long way towards clarifying our vision concerning world betterment and the things associated with that project. One small Bible book, such as 1 John will suffice to instruct any one concerning the mind of the Spirit in regard to "the world." In 2:15-17, we are warned, "Love not the world; neither the things that are in the world." The constituents of its life are, "The lust of the flesh; the lust of the eyes; and the pride of life"; and it is transient for it "passeth away." In 3:2 it is said to have no perception of the true nature and divine glory either of Christ or the Christian. In other words, the world is blind to spiritual values. The spirit of Antichrist is in the world and to it the false prophets and their adherents belong (4:3-6). Again it is altogether subject to the wicked one (5:19).

March 25

Educational Missions at Home and Abroad

Acts 19:8-20

Educational missions as seen in the nineteenth chapter of Acts is a very different matter from educational missions now. As a result of Paul's teaching for two years in the school of Tyrannus, all who attended heard "the word of the Lord Jesus." This word was authoritative, powerful, redeeming, regenerating, accompanied by the evident approval of God who wrought special miracles by the hand of Paul, thereby accrediting His servant as His representative.

In many of our educational institutions today, even those supported by missionary funds, "the Word of the Lord Jesus" is not taught but questioned. It is not inerrant but faulty; not authoritative as from God, but limited as from man; while Christ Himself is often degraded to the level of mere man; and "miracles"? No, never. That would upset the evolutionary theory on which

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For this reason thousands of the Lord's people who are scripturally intelligent and discerning, can neither give their money or support to those whose philosophy and teaching pervert the gospel of Christ. Being compelled to choose between the unproven and destructive theory which has never saved any one, and the gospel of God's grace which has saved every one who has believed it, they unhesitatingly and inevitably choose the gospel method. Having discovered in that gospel of the shed blood of Christ for sin, an unfailing remedy in their own case, they are immovably committed to its propagation and its defense.

To gather Christian converts together in schools and colleges and give them Christian education commands the loyalty and support of every true Christian, but to spend missionary money in teaching an unproven theory which is destructive of everything distinctively Christian, calls for unsparing criticism and unceasing opposition.

April 1

Lessons from the Psalms—The Easter Psalm Psalms 16:1-11; Acts 2:22-27

Scripture is its own best interpreter. The lessons of this Psalm can be gathered only by comparing it with other Scriptures such as 2 Samuel 7:12-16; Luke 1:32, 33; Acts 2:25-31; 15:13-18; Revelation 22:16.

These passages are closely related to each other and teach us that to David there was promised a son through whom his house and kingdom should be established forever. This promise which took the form of a covenant and an oath (Ps. 89:34,35) finds fulfillment in David's greater Son, our Lord Jesus Christ. Luke 1:32, 33 plainly teaches this. Christ is both David's Son and David's Lord (Rom. 1:3,4). At His first coming He was rejected and by wicked hands was crucified and slain (Acts 2:23). Apparently the covenant concerning the house and kingdom of David was doomed to failure, but no, God raised Christ from the dead. David foresaw this. With prophetic foresight he speaks in Psalm 16 of that which finds fulfillment in our Lord's resurrection (Acts 2:30, 31). His soul was not left in hades nor did His body see corruption. The promise to David has not failed, neither have the predictions of the prophets which were based on the Davidic covenant. Not only so, but vastly more than the prophets saw, has been accomplished. See Ephesians 1:20-2:7. Our risen Lord is now the Head of the body, the true church, and believers are made members of His body, partakers of His life, and sharers in His victory. Truly may we exclaim, "What hath God wrought?" Through this man, crucified and risen, is proclaimed the forgiveness of sins, and by Him all that believe are justified from all things (Acts 13:38,39). Through His resurrection Christ becomes our deliverer from all the adverse forces of darkness, "our life," for we are in Him as branches in a vine; and "our hope" for the future, the pledge and pattern

of what we shall yet be. According to Romans 5:1, 2, we have peace with God concerning the past, and standing in Christ for the present and for the future, we rejoice in the hope of the glory of God.

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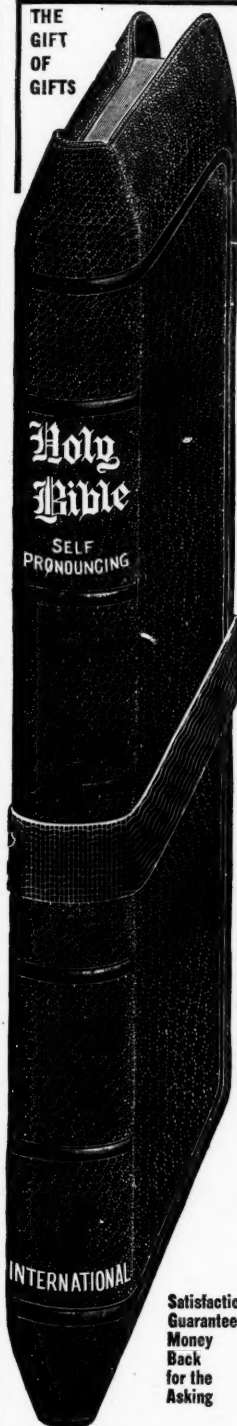


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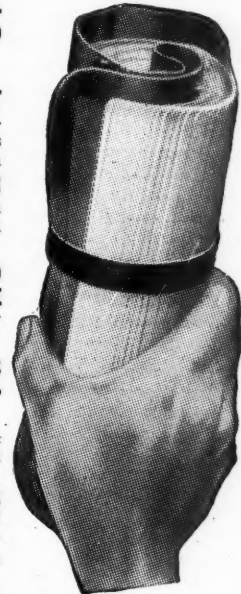
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Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

WHEN WILL ELIJAH COME?

C. H. B., Boothbay, Me.

Question: Where, in the order of future events, is the coming of Elijah?

Answer: Malachi places it "before the great and terrible day of the Lord." John the Baptist, who prepared the way for Christ's first coming, was a type of Elijah. While it is not distinctly stated that one of the two witnesses in Revelations 11 is Elijah, this is the common interpretation. The coming of Elijah has no connection with the church, but with Israel. His coming will follow the Rapture.

RECENT BOOKS ON EVOLUTION

F. W., McConnelville, O.

Question: Could you give me the titles of some of the best and most up-to-date books on evolution?

Answer: Since evolution is not a science but a philosophy, the best books are not necessarily written by scientists. Versus evolution we would recommend *O. E. D.* by George McCready Price; *Evolution*, by Th. Graebner; *Evolution at the Bar*, by Philip Mauro; *In His Image*, by W. J. Bryan; *The Other Side of Evolution*, by Rev. Alexander Patterson. These are all small volumes, but deal clearly with the vital matters at issue.

RETURN OF THE UNCLEAN SPIRIT

W. S. B., Sioux Falls, S. Dak.

Question: What is the teaching of Matthew 12:43-45 about the unclean spirit?

Answer: What is described here is not a bad temper or some sinful habit, but an evil personality, a demon, who has come out of a man, finds no rest or satisfaction elsewhere and decides to return. Upon investigation he finds his former quarters "empty, swept, and garnished." Being unclean himself the spirit had left the place unclean and bare. Meanwhile the man has reformed and "cleaned up." But he is "empty," not Christ-possessed. The evil spirit takes advantage of the situation and returns with other demons even more wicked than himself. The words also have a dispensational application to the nation of Israel.

THE VIRGIN BIRTH

M. M. W., Kansas City, Mo.

Question: Is Dr. Aked right in his denial of the virgin birth of Christ?

Answer: According to the statement you enclosed Dr. Aked bases his denial principally (1) upon his rejection of the Bible accounts in Matthew and Luke, which he says are only "stories" like that of Balaam's ass and Jonah and the whale; and (2) upon an appeal to the opinions of "great theological professors in Europe." In other words Dr. Aked is a rationalist. He feels at liberty to reject

any portion of the Bible that does not appeal to him as reasonable, since to him it is not a supernatural book. On the other hand the opinions of the rationalists of Europe have greater weight with him than the Word of God. The testimonies of the angel Gabriel and of Mary are set at naught. Is Dr. Aked one of those referred to by the Apostle John: "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God?"

THEISTIC EVOLUTION

L. E. S., Washington, D. C.

Some who reject the theory of organic evolution, still wish to be respectably "modern." So they compromise and call themselves "theistic evolutionists." They claim that evolution is simply God's way of working. That "theism" and "evolution" are contradictory terms seems to be overlooked by these people. Evolution is naturalism. It is progress by the operation of resident forces. But since the ordinary processes of nature do not account for all of the phenomena of nature, these men introduced God as supervisor and director in order to account the sudden and surprising leaps which evolution sometimes takes. If it is necessary for God to intervene in order to cause the advances, which evolutionists claim, wherein is nature doing the improving? Surely if miracle or the supernatural is present then the thing they call evolution must be renamed, for the essence of evolution is unaided continuity of progress. If the process, with its extraordinary advance-leaps must be accounted for by the direct action of God, then the process cannot strictly be termed evolution. Creation and miracle are not properly in the category of evolution. Yet creation and miracle are necessary to account fully for either the geological or the modern eras. No hyphenated evolution will change its character. It is not a science but a false philosophy. It cannot be made orthodox by calling it "theistic."

CONCERNING WOMEN

P. H. F., Renata, B. C.

(1) Paul lays down the general principle of woman in subjection to man, as symbolized among the Greeks by the wearing of a veil. A woman who wore no veil was considered immodest or even immoral. Especially would it be an impropriety for an unveiled woman to pray or to speak in public. In 1 Corinthians 11:16 Paul appeals to the general custom among the churches. In a modern Christian community the same restrictions would seem out of place, yet the principle holds. If, however, the literal instructions be followed, the veil should be used and not a mere bonnet or other head covering.

(2) Concerning speaking or teaching in public, this is forbidden under certain conditions. For example, there should be no disturbance of the meeting. In 1 Corinthians 11:5 the praying and prophesying are permitted, only they must be done with that becoming modesty and decorum which the customs of the time and place require. Prophesying here means testimony or exhorting, not foretelling future events.

In 1 Timothy 2:11, 12, Paul is dealing especially with the relation of married women to their husbands. Women are not to be in authority in the church over their husbands.

It is wholly scriptural for women to be Sunday-school teachers, Bible readers, missionaries, and evangelists.

H. L. C., St. Louis, Mo.

(1) Women as pastors do not seem to be endorsed in the Bible.

(2) In our judgment the Bible grants women equal rights with man in the question of divorce on the ground of adultery.

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BRIEF MENTION

C. E. O., Bird City, Kan.

The Book of Jonah is historical and should be taken literally.

P. J. A., Vermillion, S. Dak.

The rules for guidance in the case of an offended brother are found in Matthew 18:15-17. It is a serious matter, requiring immediate attention.

J. R., Gainsboro, Tenn.

The number of leading denominations in the United States is about eighty-five, but counting the various branches or varieties there are about one hundred and sixty-five.

R. S., Memphis, Tenn.

For amounts spent by Christians upon worldly amusements we would refer you to the Council of the Federated Churches of America, New York City.

E. C. W., Phoenix, Ariz.

It is our present opinion that the ten virgins in the parable are guests, and not the bride, i. e., not the church; but others, whose opinion we respect, think they represent the church.

E. L. H., Penticton, B. C.

Luke 23:43 is correctly punctuated. It would be puerile to change it to read, "Verily I say unto thee today." That was verily apparent. The force of what Jesus said was in the immediacy of the reward. Against soul-sleeping see Luke 16:23-31; Philippians 1:23; 2 Corinthians 5:1-6.

W. P., Traverse City, Mich.

Whatever may be the cause of worldliness and indifference in the church in rural communities the remedy is the same, namely, Christ. If people will not attend and support the church as they ought Christ must be taken to them personally and into their homes.

L. E. S., Madison, S. Dak.

(1) Movies and the modern dance were unknown in Bible times, hence no verses of Scripture directly condemning them. Are they good in themselves? Is their influence helpful? What sort of lives do they live who act in the movies, or who are infatuated with the dance? For guiding principles see Romans 15:2; 14:21; John 21:15-18.

(2) Christ's questions were not merely to test Peter's love but to develop it.

E. P., Augusta, Ga.

In all probability Adam knew what death was when God used the word in Genesis 2:17. He may not have known about the "second" death (Rev. 20:14), and just when he learned about Satan the Bible is silent.

W. K., Detroit, Mich.

It is difficult to determine the meaning of all of the Greek cities mentioned in the letters to the seven churches (Rev. 2 and 3). G. H. Pember gives the following: (1) Ephesus—relaxation; (2) Smyrna—myrrh or bitterness; (3) Pergamos—a tower; (4) Thyatira—she that is unwearied in sacrifices; (5) Sardis—renovation; (6) Philadelphia—brotherly love; (7) Laodicea—the judgment of the people.

J. M. R., Salina, Kan.

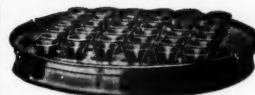
(1) Deuteronomy 1:22-23 states the occasion of the sending of the spies, while Numbers 13:1,2 gives God's approval.

(2) Moses died and was buried in the land of Moab (Deut. 34:5,6). The obscure allusion in Jude to Satan contending for the body of Moses seems to teach that the body was not allowed to decay. The re-appearance upon the Mount of Transfiguration gives further support to this.

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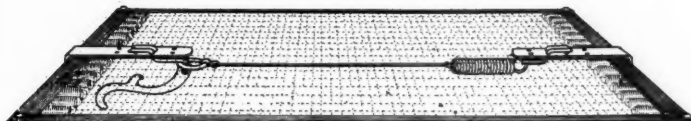
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P. B. Fitzwater

March 11

Jesus in Gethsemane

Luke 22:39-48, 54

Golden Text:—"Christ also hath once suffered for our sins, the just for the unjust, that he might bring us to God."—1 Peter 3:18.

I. Jesus at the Mount of Olives (v. 39).

He went from the upper room under cover of night to the garden of Gethsemane, a favorite resort on the slope of the Mount of Olives a short distance east of Jerusalem. It is a place where the oil was crushed out of the olives; Gethsemane means oil press. There is a striking significance in Jesus' coming to this place. Olive oil was precious being used both for food and lighting. The bruising and crushing of Christ in this garden has yielded the largest blessings to the world. It has provided food for their souls and light for their lives.

II. His Companions (vv. 39, 40). Peter, James and John, who had been with Him on the Mount of Transfiguration were permitted to go with Him into the deep shadows of the garden. He took those who were best able to apprehend the meaning of the tragic hour to be His sympathizing companions. This was needed to prepare them as His witnesses. Then, too, as a human being He craved sympathy. Knowing the peculiar trial through which they would soon pass He needed them to prepare so as to be ready. They needed to taste the bitter cup of which He drank, and of which they too would drink.

III. Jesus Praying (vv. 41-44).

1. He Withdrew from the Disciples (v. 41). Even these disciples of the inner circle could not go with him. He tore Himself away from them for He must be alone in this darkest hour. He knelt down and prayed.

2. What He Said (vv. 42-44). "If thou be willing remove this cup from me." The cup did not mean the physical sufferings of the cross, though they were very great. He did not now desire to escape from the cross and thus stop short of His redemptive work, for this was the supreme purpose of His coming into the world (Heb. 2:14). It was rather the revelation to Him by the cross which loomed before Him, of His identification with sin in becoming the world's Redeemer. By virtue of the holiness and perfection of His nature, He could do nothing else than shrink from it. He saw in this, the turning away of His Father's face. The cup then meant death as the bearer of sin. Knowing what was before Him, He came to Gethsemane for this specific hour. In this trying hour He consciously brought His human will into accord with the divine will. Though the cup was bitter, He bowed in submission to the Father's will. So great was the agony of this hour that His sweat was as it were great drops

of blood falling down to the ground. In this crucial hour an angel from heaven strengthened Him. He won the victory in submission to His Father's will and from henceforth went with unflinching steps to the cross.

IV. The Disciples Sleeping (vv. 45, 46).

They had boasted of their fidelity, but could not watch with Him for an hour. He had issued a word of warning to them, but they were so benumbed with sorrow that they failed. He gently rebuked them, and commanded that they rise and pray lest they enter into temptation.

V. Jesus Betrayed (vv. 47, 48).

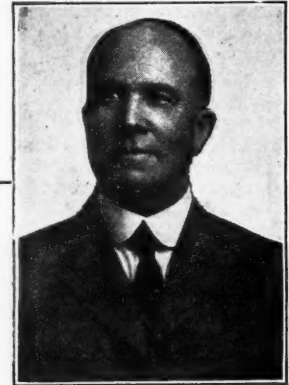
1. The Betrayer (v. 47). Betrayal was by Judas one of the twelve. He had enjoyed the most intimate relations with the Lord, eating with Him, listening to His teaching, witnessing His marvelous miracles and enjoying His confidence. This intensifies its sadness. Now he is guiding the mob to arrest the blessed Saviour.

2. The Sign of Betrayal (v. 47). It was the kiss, the token of the most tender affection and friendship. He now degrades it by making it the token of disloyalty and treason. Jesus' tender words to this infamous disciple shows the infinite tenderness of His heart. If Judas had been at all human this pathetic appeal would have smitten him to the very heart. How many professing disciples have proven their disloyalty to the Master and even betrayed Him! All who bear the name Christian, and especially ministers and teachers who deny the virgin birth, deity and vicarious atonement of Christ are following in the footsteps of Judas. May each one inquire, "Lord, is it I?"

VI. Jesus Arrested (v. 54).

The multitude with swords and clubs, led by Judas, invaded the sacred pre-

cincts of the garden and arrested Jesus and brought Him before the high priest. Peter followed Him afar off. Peter's down-fall may be traced to his self-confidence. He was sincere in his purpose but being over-confident and failing to watch and pray he failed in the crucial hour.



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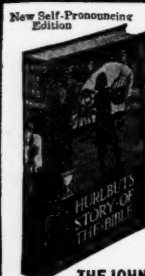
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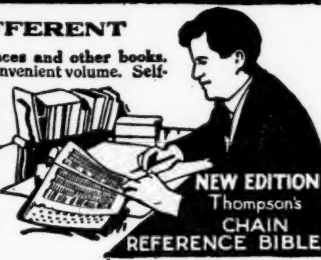
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REPRESENTATIVES WANTED

March 18

Jesus Crucified

Luke 23:33-46

Golden Text:—"He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed."—Isaiah 53:5.

We now face the greatest tragedy of all times. No record in the annals of history approaches it; it is the very climax of all history. Though unique in its blackness, from it flows streams of liberty and life for all the world. Let every teacher have the personal experience of Christ's death for him, and then get his pupils to see that Christ's death was instead of their own death. We escape judgment because judgment fell upon Him. He was made to be sin for us that we might be made the righteousness of God in Him (2 Cor. 5:21).

I. The Place of Crucifixion (v. 33).

They led Him away to Calvary, a hill north of Jerusalem resembling a skull. "Calvary" is the Latin word and "Golgotha" is the Hebrew. This is a significant name for the place where man's redemption was accomplished. The skull is an apt picture of man's condition as the result of sin—life and intelligence are gone, leaving only the dark empty cavern which once contained them. Jesus was not crucified in the city for He was to suffer without the gate (Heb. 13:12). "The mode of Christ's death had been foretold under a variety of types and figures. The brazen serpent signified that He was to be lifted up. The lamb upon the altar showed that His blood must be shed. His hands and feet must be pierced. He must be wounded and tormented. His ears were to be filled with revilings. Upon His vesture lots were to be cast, and vinegar was to be given Him to drink. These and divers requirements as to the Messiah's death had been foretold in Jewish prophecy, and now the Gentile world came forward with a mode of death that marvelously combined them all. This was the cross."

II. His Companions on the Cross (v. 33).

Two malefactors were crucified with Him. Their names are not given. This is a fulfillment of the Scriptures. "He was numbered with the transgressors" (Isa. 53:12).

III. His Forgiving Love (v. 34).

He cried, "Father, forgive them." He doubtless had in mind not only the soldiers who acted for the government, but the Jews who in their blindness were

ignorant of the enormity of their crime. He had no hatred in His heart. He yearned for their salvation.

IV. The World Revealed (vv. 34-43).

Jesus Christ on the cross is the supreme touchstone laying bare the heart of the world. Take a cross section of the world at any time since Christ was crucified and representatives of their classes were found around Jesus on the cross. The cross is the judgment of this world (John 12:31).

1. The Covetous (v. 34). They gambled for His seamless robe right under the cross where He was dying. This represents those whose primary interest in Christ is a means to get gain. If they had had eyes they could have beheld a robe of righteousness being provided in His death to cover their sinful nakedness.

2. The Indifferent (v. 35). The people stood beholding. The great mass of the world gaze upon the crucified Christ with stolid indifference.

3. The Scoffers (vv. 35-39). (1) The rulers reviled Him for His claim to being a Saviour. They wanted a Saviour, but not a crucified Saviour. Many today are religious, but have only contempt for a salvation which centers in a blood atonement. They have uttered a great oath when they said, "He saved others,"

but he could not have saved Himself a others, because God's plan was to save others by giving Himself. (2) The soldiers reviled Him for claiming to be a king. The title, "King of the Jews," had been placed over him in bitter irony, but it was true, for by right of the Davidic covenant He shall be King over Israel (2 Sam. 7:8-16). Through His death He came into the place of kingship over all who will acknowledge Him. The fact that the superscription was written in Greek, Hebrew and Latin shows He was to be King over all the world. (3) The impenitent malefactor (v. 39). This brutal man joins in reviling the Saviour even when he was under condemnation.

4. The Penitent Malefactor (vv. 40-43). The conscious sinner who discerned the heart of the Saviour prayed for mercy. The salvation of this penitent man is a remarkable picture of the saving power of Christ. The man confessed his sin as against God and cried to Jesus for salvation. He saw that the dying man was the forgiving God. The fact that he acknowledged his sin as against God showed that he was penitent.

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His request for Christ to remember him when He came into His kingdom shows that he recognized that the one who was dying on the cross was making atonement for sin and that He would come to reign as King. His salvation was immediate. Christ said, "Today shalt thou be with me in paradise."

V. The Death of Christ (vv. 44-46).

So shocking was the crime that nature threw around the Son of God a shroud to hide Him from the godless crowd. Darkness was upon the land at noon day. When the price of sin was paid He cried with a loud voice showing that He still had vitality, that His death was not through exhaustion but by His sovereign will. He died like no other in all history.

March 25

Review

Jesus the World's Saviour

Golden Text:—"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—1 Timothy 1:15.

The method of review must be determined by the grade of the class, by the test of the teachers, and by the nature of the studies of the quarter. Three methods are suggested:

A. Centering in the Topic—Jesus the World's Saviour. This method is suggested by Dr. Crannell.

I. The World's Liberator.

1. From Diseases, Lessons 1, 5.
2. From "Legalism," Lesson 1.
3. From Pride, Lessons, 2, 6.
4. From Selfishness, Lessons 2, 5.
5. From Prejudice, Lesson 7.
6. From the Sinful Past, Lesson 7.

II. The World's Teacher.

1. About Sin and Salvation, Lesson 3.
2. About Human Duty:
 - (a) To Others, Lessons 2, 4.
 - (b) To God, Lessons 5, 8, 9.
 - (c) To State, Lesson 9.
 - (d) With Money, Lessons 4, 8, 9.
3. About Prayer, Lesson 6.

III. The World's Sacrifice

1. Sacrifice Faced, Accepted, Lesson 10.
2. Sacrifice Rendered, Lesson 11.

B. Modern Applications of the Lessons. This scheme calls for reports by members of the class to whom assignments were previously made. This is taken from *Peloubet's Notes*.

Lesson I. What should we keep of the old-time Sabbath?

Lesson II. Why it is hard to be humble today.

Lesson III. Are our churches really open to the prodigals?

Lesson IV. What should our rich men do for our Lazaruses?

Lesson V. Men and women who deserve much gratitude and receive little.

Lesson VI. What may we reasonably expect from prayer?

Lesson VII. Why it is hard for a modern business man to be a Christian.

Lesson VIII. How the church should utilize its average members.

Lesson IX. How can we get our church members to give as much as they should?

Lesson X. Things that Christians do not grieve enough over.

Lesson XI. How the message of the cross might be brought to all men in a generation.

C. The Central Teaching of the Lessons:

Lesson I. There is no malady of man connected with soul or body which Jesus cannot heal.

Lesson II. Unselfishness will move one to humbly take the lowest place in life, esteeming others better than himself.

Lesson III. God is longing and waiting to welcome to His bosom the vilest sinner who comes with contrition of heart.

Lesson IV. The one who lives only for this life shall surely suffer agony and torment in the life to come.

Lesson V. Ingratitude is common to the natural heart. The Lord expects those who experience His salvation to give Him their love and gratitude in return.

Lesson VI. Those who pray to God in the right spirit shall surely get the blessings sought.

Lesson VII. The supreme purpose of the coming of Jesus Christ to the earth, taking upon Himself our humanity, and dying on the cross, was to save lost men.

Lesson VIII. Upon those who have not been faithful in the use of gifts the Lord shall execute judgment at His coming.

Lesson IX. We are responsible to God, but God measures our gifts by the extent of our ability.

Lesson X. Bitter agony was suffered by Christ when he bore our sins.

Lesson XI. In Christ's death a full price was paid for our sins.

April 1

The Walk to Emmaus

Luke 24:13-31

Golden Text:—"Why seek ye the living among the dead? He is not here, but is risen (Luke 24:5,6).

I. The Walk of Two Discouraged Disciples (vv. 13-15).

Emmaus was seven and one-half miles northwest of Jerusalem. Just why they were walking this way we do not surely know. Perhaps their home was there, or they were merely walking to seek relief from their stunning sorrow. If they had believed what Jesus told them about His death and resurrection they would have escaped this great disappointment. Unbelief causes many heartaches and disappointments. One of these disciples was Cleopas, but the other is unknown. The topic of conversation was the tragedy of the cross and the resurrection rumors. So little had His teaching about His resurrection impressed them that the reports which the women brought were as idle tales to them. If they had believed what He said about coming forth from the grave they would have been expecting to hear just such reports as were being circulated.

II. The Unrecognized Companion (vv. 16-24).

1. Who he was—Jesus. While they reasoned together on the wonderful events of the last few days on this journey Jesus joined them. Even when

He questioned them concerning their sadness they did not recognize Him. Many times we are so taken up with our sorrows and disappointments that we do not recognize Jesus though walking by our side!

2. His Question (v. 17). Perceiving their sadness and perplexity He sought to help them by calling forth a statement of their grief. This question surprised them and caused them to jump at the conclusion that He was a stranger in Jerusalem, for the condemnation and crucifixion of the great prophet of Nazareth were so recent and notorious that no one who had lived in Jerusalem could be ignorant of them. One valuable feature of the unbelief of the disciples was that it revealed the fact that they were not credulous enthusiasts but hard to convince. Out of this incredulity of the disciples developed the unshaken faith in the word of the resurrection.

III. The Scriptures Opened (vv. 25-31).

1. His Rebuke (v. 25). He did not rebuke them for not believing the strange stories they had heard, but for ignorance and lack of confidence in the Old Testament Scriptures. They had only accepted such parts of the Old Testament as suited their notions. Men and women who do not believe all that the Scriptures say, especially about the work of the blessed Saviour, are entirely blameworthy. The very center and heart of the Old Testament Scriptures is the death and resurrection of Christ. It is ignorance of the Scriptures and unbelief of the wonderful and complete redemption wrought by Christ that robs us of many joys, and power and efficiency as workers for Christ. Christ will be the teacher of all who will open their hearts unto Him.

2. Jesus Recognized (v. 31). While sitting at meat with the disciples their eyes were opened as they saw Him bless the bread and distribute it to them. We, too, can see the Lord on such common occasions as eating a meal if we have open eyes. Indeed we ought to see Him when eating, selling, buying, and in our recreations, for He has promised us His presence.

IV. The Effect Upon the Disciples (vv. 32-35).

They were so filled with joy over this revelation of the Saviour that they hastened back to Jerusalem to tell the other disciples of His resurrection. Those who have had the Scriptures opened to them touching the death and resurrection of Christ cannot help but hasten to make it known to others.

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Missionary Department

Robert H. Glover

"And other sheep I have, which are not of this fold: them also I must bring"—John 10:16.

In last month's issue we traced that little but forceful word "must" as it runs through the record of our Saviour's life. Here we meet it once again, and in no passage is it more impressive. "Them also I *must* bring"—sheep not of the Jewish fold of the days of His flesh, nor yet of the Anglo-Saxon fold of today, but *other* sheep, some from the jungles of dark Africa, some from the burning plains of India, some from the teeming cities of China, some from the yet unpenetrated depths of South American forests, the bleak mountain plateaux of Central Asia and the lonely islands of the Pacific. *Must* He bring these *other* sheep also? Will His heart not be satisfied, His will not be fulfilled, His task not be completed until these *other* lost sheep have been gathered into the fold? Verily, no! He died not for one race only, but for the whole world. The bride for the Lamb is not to be an American or a European bride merely, but an international bride comprising souls out of every nation and kindred and people and tongue.

One step further. If all this is so, then some one, yes, many a some one who loves Christ well enough, *must* go for Him to each of these neglected fields, and seek and find and bring home these lost but precious sheep of the Good Shepherd. And others *must let go*, and still others *must help go*. Christ has no eyes on earth to see and pity these lost souls but *our* eyes; no feet to go, no tongue to tell, no hands to reach forth and rescue but *ours*. He is the great Head and we the members of His body, and the Head is ever dependent upon the members for the execution of its will. The voice from the throne is still calling: "*Whom shall I send, and who will go for us?*" Who then that reads these lines will feel the need, and heed the call, and like Isaiah respond, saying: "*Here am I, send me!*"

"There are other sheep," the Master said, "That are not of this fold; I must seek them out, and bring them back,

From the mountains wild and cold. They shall hear my voice and follow me, They are waiting now to come, But the under shepherds must go forth, And gather the lost ones home."

—A. B. Simpson.

THE BANDIT SITUATION IN CHINA

Letters now to hand from missionaries of the China Inland Mission in Honan, Northern Anhwei and Yunnan, as well as from Norwegian Lutheran missionaries in Honan, give full accounts of the bandit operations in those provinces, and in particular of the capture of various missionaries and other foreigners

in Honan, and the harrowing experiences through which they passed until they either escaped or were released. The tale of burning and looting of cities, towns and villages, ruthless destruction of homes, crops and personal property, and of murder, mutilation and outrage perpetrated upon the defenseless populace, is truly heart-sickening.

One C. I. M. missionary writes: "In Honan there must now be tens of thousands of people homeless, their grain all burned, their winter firing consumed to ashes, and nothing remaining of what was once their home but four blackened walls surrounding a pile of smoking rubbish, the best of their cattle and all their horses and mules gone, their carts taken away, members of their families either dead, missing or violated. The suffering of these poor people this winter will be terrible."

It is a tremendous relief to learn that in Honan, where the worst of these troubles have been, the situation has apparently improved, the bandits having gone west to their old haunts in the mountains. It is reported that a punitive expedition of two divisions of the regular Chinese army was being sent against them. All the missionaries taken captive have recovered their freedom. They and the missions they represent, however, have suffered heavily in the looting of their personal effects and the destruction of mission buildings of several stations. They need our sympathy, prayer and help.

THE BRIGHTER SIDE IN CHINA

Sad and serious as the above conditions and the continued political strife and confusion in general in China are, it is possible to overestimate the gravity of China's present situation. There are some relieving features and distinctly brighter aspects. A well-informed resident in China states that not the whole, but only about one-fourth, of the great republic has been directly involved in these disturbances, the bulk of the country having continued under fairly normal conditions.



Future Chinese Christian Mothers

Eleven out of a larger group of orphan girls under the care of Rev. A. N. Cameron, Changsha, Hunan, China. What a blessed work to lead such little ones out of superstition, sin and sorrow unto Christ and train them to win others!

China's experiences since the Revolution of 1911 have after all been no exception to those of western lands following their similar political revolutions. In every case an interval, longer or shorter, of disorder and strife has preceded the effecting of stability in political and social affairs. Those who know China best have confidence that with her splendid qualities which underlie these waves of unrest on the surface, she will weather the storm and in the end successfully solve her present problems.

But missionaries and Christians in general, who after all are China's truest friends, will feel that a happy issue for this great land from her present difficulties and dangers can come only through God's intervention and help. To this end unceasing prayer is urged upon all who know the Lord and love China that He will humble the nation and its rulers to a recognition of their need of reliance upon Him, and that He will raise up strong leaders of integrity, ability and fearless courage to unite the sundered factions and deliver China from bloody brigands and unprincipled politicians on the inside, and from greedy scheming powers on the outside.

MISSIONARY PROGRESS NEVER- THELESS

It is a cause for thanksgiving to God that despite disturbed conditions in China, and the dangers and difficulties involved for missionaries in the affected parts, most encouraging missionary reports continue to come from every section of that land.

China's Millions, the organ of the China Inland Mission, says: "The general outlook of the work throughout the field is distinctly cheering. This is certainly the day of opportunity in China, and much is being done to take advantage of it." Up to December 15 last, 4,900 baptisms within the C. I. M. during 1922 had been reported to headquarters, with a considerable number of centers still to hear from. Many special tent campaigns for the heathen, besides classes for Bible study and conferences for native workers and members, had been held with manifest blessing. Not a few of the Chinese Christians had pledged time for voluntary effort for the evangelization of the districts in which they live. The work of grace among the aboriginal tribes of southwest China continues unabated.

This great mission still appeals for sorely needed reinforcements, particularly doctors, of whom several are urgently needed for the existing hospitals. One C. I. M. doctor, for instance, at present has the "unenviable distinction" of being the only foreign-trained doctor in the whole of the vast province of Kansu with 10,000,000 people. How wrong, how criminal this is! Prayer, as nothing else, changes things; therefore let us pray.

NORTH CHINA THEOLOGICAL SEMINARY

A circular setting forth the aims, standards, curriculum and work of this institution well merits attention. This

seminary, located in the Shantung province, has been founded by the conservative Chinese leaders of the church in Shantung to help meet the demand arising from the inroads of "modernist" teaching among missionary institutions in China, for schools of ministerial training that shall be true to the Bible and the great essential doctrines of the Christian faith. It is highly creditable to the Chinese churches of that province that such a demand has been made and such a successful effort launched to meet this demand.

The present faculty of this seminary consists of three American and two Chinese teachers, with Rev. W. M. Hayes, D.D., LL.D., one of the ablest Presbyterian theologians in China, as its president. The need for such a school, and the blessing of God upon it, are evidenced by the fact that already it is crowded to capacity with students from five provinces of China, as well as from Korea, and many inquiries and applications for entrance are being received from every section of the country.

Many more such schools will be called for in China and the other great mission fields, under present conditions, to train men for the defense and propagation of the true gospel.

NEW WORK IN MESOPOTAMIA

One good result of the World War, among so many bad results, is a new opportunity for missionary work in Mesopotamia, due to that land having passed out of Turkish control and come under the British mandate. The Church Missionary Society formerly at work there has had to withdraw, but it has been happily arranged for the Boards of the Presbyterian and Reformed Churches of America to take up work jointly in that field. Five central stations are proposed, in two of which, Mosul and Bagdad, work has already been begun by Presbyterian and Reformed missionaries respectively.

MISSIONARY PERSONALS

Dr. S. M. Zwemer, the well known missionary leader and authority on Moslem lands, returned to America in November after a year spent abroad, partly in Egypt and partly in a careful survey of the Mohammedan fields in North Africa and Malaysia. His recent address at the Institute was full of up-to-date information, and as full of opti-

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mism concerning missions to Moslems because of the changes in the Near East making for greater missionary opportunity and influence.

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William Norton

THE VICARIOUS SACRIFICE OF CHRIST

Isaiah 52:13-53; 12

1. His Supremacy, 52:13.
2. His Simplicity, 53:1, 2.
3. His Sufferings, 52:14, 15; 53:3, 4.
4. His Substitution, 53:5, 6.
5. His Submission, 53:7.
6. His Sacrifice, 53:8-10a.
7. His Satisfaction, 53:10b-12.

—C. A. Patton.

THE LAMENTATION OF JESUS

Matt. 23:37

- I. The Saviour's Sorrow—"O Jerusalem, Jerusalem."
- II. The Saviour's Sincere Desire—"How oft would I have gathered thy children together as a hen gathereth her chickens under her wings."
- III. The Saviour's Sad Remark—"But ye would not."

—J. O. Nelson.

THE SPIRIT OF THE RESURRECTION

Romans 6: 1-14

The spirit of the resurrection is:

1. A spirit of Power. Eph. 1:19, 20.
2. A spirit of Promise. 1 Pet. 1:3-5.
3. A spirit of Life. Rom. 8:9-11.
4. A spirit of Sonship. Rom. 8:14-17.
5. A spirit of Holiness. Rom. 1:4.
6. A spirit of Love. Gal. 5:22-26.

—Selected.

THE BIBLE HAS—

1. An Origin that is mysterious.
2. A Unity that is marvelous.
3. A Depth that is matchless.
4. An Existence that is miraculous.
5. An Influence that is mighty.
6. A Fulfillment that is manifest.
7. A Proof that is maturable.

THE PENITENT MALEFACTOR ON THE CROSS

Luke 23:39-43

I. Reverence for God.

Reasons:

1. Indwelling sense of sin.
2. Impending sentence of death.

II. Rebuke of the Thief.

Due to:

1. His railing on Christ.
2. His rudeness in conversation.

III. Repentance for Sin.

1. Public.
2. Personal.

IV. Recognition of Christ as:

1. Sinless.
2. Saviour.

V. Request of Faith.

1. Directed to the Saviour.
2. Definite in Substance.

VI. Reward of Faith.

1. Immediate.
2. Unmerited.

—Elizabeth Christensen.

THE POWER OF THE RESURRECTION

"That I may know him, and the power of his resurrection."—Phil. 3:10.

It is well to have the evidences of the resurrection clearly in mind and to know the infallible proofs that Jesus Christ rose from the dead on the third day so that it becomes to us a historic fact as well established as any well-known event of the past. But far better is it to know by experience that Christ has risen within the soul and that we have risen with Him to newness of life and that henceforth we are seeking those things that are above where Christ sitteth at the right hand of God.—Selected.

THE DELIVERED DEMONIAK

Luke 8:26-40

I. His Condition.

1. Demon possessed (2 Tim. 2:26).
2. Naked (Isa. 64:6).
3. Dwells among the dead (Eph. 2:1).

II. His Confession.

1. "Jesus, thou Son of God" (v. 28).
2. "What is thy name?" "Legion" (v. 30).

III. His Conversion.

1. Demons cast out (Col. 1:13).
2. Clothed (Isa. 61:10).
3. Dwells with the living (v. 35).

IV. His Commission.

To tell others (v. 39, cf. Acts 1:8).
—Clinton E. Garvin.

THREE LOOKS FROM THE TABLE

1 Cor. 11:26

The Lord's Supper is a solemn commemoration and recognition of redemption. The Passover type brings [this] to the surface.

1. *The Backward Look*—to the Cross: He was "given" (Luke 22:19) and "broken" (1 Cor. 11:24) for our salvation. His death makes possible our life. It must be appropriated by us to be ours.

With this look, the ordinance expresses our gratitude for His death and our salvation.

It is for believers.

2. *The Upward Look*—to the Throne: Christ is our life (John 14:19). Our hope is in Him. Our faith is in Him (Col. 3:1-3). With this look, the ordinance is a testimony to His presence in us.

3. *The Forward Look*—to the Glory:

"Till He come."

When He shall appear (Col. 3:4).

What we shall be (1 John 3:2).

With this look, we are on a mount of vision with His glory all about.

"Jesus, Thy feast we celebrate;

We show Thy death, we sing Thy name
Till Thou return, and we shall eat

The marriage supper of the Lamb."

—H. E. Lininger.

PAUL'S VISIONS

"I was not disobedient."—Acts 26:19.

1. The Damascus Road, Acts 9; 26:14-19. The *Disclosure* of God—Conversion.

2. At Troas, Acts 16:9. The *Direction* of Life—Calling.

3. At Corinth, Acts 18:9. The *Dedication* to Task—Consecration.

4. At Jerusalem, Acts 23:11. The *Deliverance* of Self—Courage; God's care.

5. At Miletus, Acts 27:23. The *Devotion* to Others—Confidence, conquest.

—E. O. Sellers.

THE MARKS OF REPENTANCE

Illustrated by Peter's Fall and Restoration

(Luke 22)

1. It Excites the Lord's Compassion. —"The Lord turned, and looked upon Peter" (v. 61).

2. It Exercises the Mind.—"Peter remembered the word of the Lord" (v. 61).

3. It Exhibits Itself Outwardly—"Peter went out and wept bitterly" (v. 62).

4. It Expresses Itself in Work—"When thou art converted, strengthen thy brethren" (v. 32). See his subsequent activity.

—S. R. Cambie.

THE GRACIOUSNESS OF GRACE

Titus 2:11-14

I. *The Abundant Provision of Grace.* "Bringeth Salvation."

II. *The Boundless Horizon of Grace.* "To all men" (all classes).

III. *The Enlightening Characteristic of Grace.* "Teaching us."

IV. *The Negative Expulsion of Grace.* "Denying ungodliness and worldly lusts."

V. *The Living Energy of Grace.* "We should live soberly, etc."

VI. *The Waiting Attitude of Grace.* "Looking for that blessed hope, etc."

VII. *The Purifying Power of Grace.* "And purifying unto himself a peculiar people, zealous of good works."

—James Ostema.

THE SAVIOUR'S SORROW

Lam. 1:12: "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow."

1. The Sorrow of His Solitude:

1. Alone in His poverty (Luke 9:58).
2. Alone in His prayer (Matt. 14:23).
3. Alone in His purpose (Matt. 16:21, 22).
4. Alone in His passion (Luke 22:41-45).

2. The Sorrow of His Shame:

1. The shame of His surroundings (John 1:46; Matt. 13:55).
2. The shame of His companions (Luke 5:27-31).
3. The shame of His humiliation (Matt. 27:27-31).

3. The Sorrow of His Sufferings:

1. No sympathy from men (Mark 14:50).
2. No sympathy from God (Mark 15:34).

—Clarence H. Benson.

HOW READEST THOU?

Bible study, to be effectual in the formation of Christian character, must be

1. *Prayerful*, in dependence upon the Holy Spirit.
2. *Reverent*, in the attitude of subjection to His revealed will. We come not to the Bible to judge, but to be judged.
3. *Careful*, marking the words, and understanding the sense thereof.
4. *Thoughtful*, meditating upon the precepts of God.
5. *Systematic*, not flitting from promise to promise only, but gathering of the heavenly manna from all the Scriptures, "an omer for each day."—*Concise Course of Bible Studies*.

A CATECHISM FOR CHRISTIANS To Be Repeated When Alone With the Lord

1.—Of Conversion

1. Have I ever felt the burden of the souls of the unsaved who attend the same church as I do?
2. Do I ever plead with God for their salvation?
3. Do I rejoice when I hear of any of them surrendering heart and soul to Christ?
4. Am I ready to speak a word of encouragement, and to lend a helping hand to young believers?

2.—Of the Habits of the Spiritual Life

1. Do I study to arrange my time so that every day I have a few minutes of soul-communion with God?
2. Do I give myself a chance of growing in spiritual strength by feeding regularly on God's Word?
3. Am I ever absent from God's house, where blessing and refreshment are promised, without a reason which I should be prepared to give to the Lord Jesus?
4. Do I cultivate the acquaintance of bright and earnest Christians whose influence is inspiring, and whose enthusiasm is contagious?
5. Are any of the books I read in my spare time such as would brace me and make me more devoted to Christ?

3.—Of Money

1. Do I realize that my money is a stewardship which I have received from God, and for which I must render an account?
2. Does what I spend every week on tobacco or sweets, on recreation or amusement, or papers and magazines, bear any comparison with what I give weekly to God?
3. If all I spent last year on myself were summed up, and placed alongside of what I gave to God in the same time, would I be ashamed?
4. Do I still give the same to God as I did some years ago when I was poor, or have I increased my givings as God has prospered me?
5. When I give to God, do I give cheerfully and willingly?
6. Does my giving to God cost me self-denial or sacrifice?
7. When I find it necessary to retrench, do I begin with my givings to God, or with my personal luxuries?

8. Do I realize that giving is a means of grace, and that it is an honor to be permitted to help on God's Cause?

4.—Of Sanctuary Sins

1. Do I attend church as regularly as I can, or do I sometimes stay away, making an excuse that I would never dream of giving to Christ?
2. Do I allow myself sufficient time to get to church so as to have a few moments to compose my heart before the worship begins? Or, do I now and again hurry in after the service has begun, and so disturb the other worshippers?
3. Do I ever allow my thoughts when in church to wander to my home, my business, my reading, or my pleasure? Or, when I take my place in my pew, do I spend a minute in silent prayer, asking that God would bring every thought into subjection?

4. Do I listen to the sermon as a message from God to me? Or, am I more taken up with the messenger, criticising his thoughts, his grammar, his style, or his manner?

5. Do I, on leaving church, so speak and act that the good impressions made by the worship are effaced? Or do I pray, ere I leave, that God would help me so to spend the rest of the day that the good seed may have a chance to take deep root in my heart?—C. J. T. M., in *The Christian*.

A lazy man's prayers are not very apt to be heard, for he doesn't undertake to help to answer them as far as he is able. As Spurgeon used to say, "Though God steers the ship, we must pull the ropes."

The Shepherd-Prince

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2. *A Noble Example.*—"I was with you in weakness and in fear" (1 Cor. 2:3).
3. *A Balancing Knowledge.*—"Knowing the fear of the Lord," etc. (2 Cor. 5:11, R. V.).
4. *A Saving Element.*—"Perfecting holiness in the fear of God" (2 Cor. 7:1).
5. *An Essential Condition.*—"Work out your own salvation with fear and trembling" (Phil. 2:12).
6. *A Holy Grace.*—"Pass the time of your sojourning here in fear" (1 Peter 1:17).
7. *A Remembered Danger.*—"Others save with fear" (Jude 23).

—F. E. Marsh.

RESURRECTION PROOFS

Acts 1:3: "He shewed himself alive, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

I. Evidence of Christ:

1. Prophetic Vision.
Types of Isaac and Jonah.
Testimony of David (Ps. 16:10).
2. Personal Predictions (Matt. 16:21; 17:22; 20:17; 26:1,2).

II. Evidence of Astonished Friends:

1. Mary Magdalene (John 20:13-18).
2. Peter (Luke 24:10-12).
3. Thomas (John 20:24-29).
4. Paul (1 Cor. 15:8).

III. Evidence of Vigilant Enemies:

1. Precaution to Insure Death (John 19:31-36).
2. Precaution to Insure Burial (Matt. 27:62-66).
3. Precaution to Silence Truth (Matt. 28:11-15).

IV. Evidence of Impartial Witnesses:

1. Public Observance of Sunday.
2. Public Observance of Easter.

—Clarence H. Benson.

RESURRECTION JOY AND POWER

The story is told of a young lady who once said to President Faunce of Brown University: "I am a scientific student, and I want to know if you can prove to me that Jesus Christ rose from the dead." He replied: "I think I can, but it is a great deal better to let Jesus Christ Himself prove it to you; I could indicate the line of evidence that establishes the resurrection of Christ as a historical fact, but it will be far better if you will ask Jesus Christ Himself to prove to you that He lives. I advise you to study His life and to ask Him to prove it to you." She went away, and after several weeks she reported the result of her experiment. She came to President Faunce with a face glowing and radiant with a joy, not of this world, and said: "Oh, President Faunce, Jesus has answered my prayer and has proved to me Himself that He lives; and I rejoice in the power of His resurrection." That is what Easter should bring to every Christian, a new sense of the power of His resurrection.

March, 1923

INGRATITUDE

"Were there not ten cleansed? but where are the nine?"—Luke 17:17.

1. The Divine Thought about Ingratitude.
2. The Disparity of Thankfulness and Ingratitude.
3. Today's Reasons for the Absence of the Careless and Thankless Nine.
4. Our Reason for Gratefully and Reverently Thanking God with the Samaritan.

—Roy H. Brown.

Obedience is the only path that leads to the glory of God.

Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humanity. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, restrains the hand, tramples upon temptation, endures persecution, consummates martyrdom.—Bishop Horne.

The Story of the First Easter

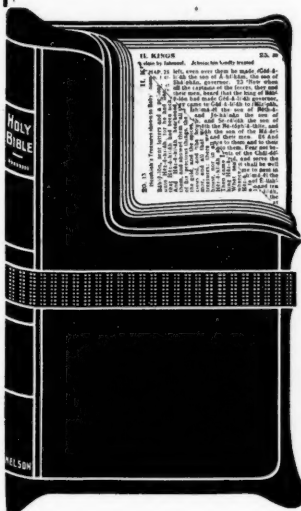
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THE WHOLESOME INFLUENCE OF A GOOD MAN

"The keeper of the inn where he did use to lodge, when he came to Derby, would profanely say to his companions, that he wished Mr. Cotton were gone out of his house, for he was not able to swear while that man was under his roof."
—Life of Cotton Mather.

* * *

A MATTER OF VIEWPOINT

A celebrated physician who always entered the sick room with a smile upon his lips was asked how he could be living among so many terrible diseases and yet not be overwhelmed by them. He replied: "*I always look upon disease from a curative standpoint.*" The heart of Christ would have broken long before He reached the cross had not He looked upon sinning humanity from the "curative standpoint." If we would have His joy in us let us take His view of evil.

* * *

WEALTH IN THE RUBBISH-HEAP

The refuse of London, which 5000 men are continually engaged in getting rid of, was once a matter of great anxiety to the sanitary authorities. But now it is regarded as a mine of wealth.

Old tins and pans, we are told, are marketable. The ash goes to the land, the rags to the paper mills, the bones to the boilers for glue, and the decaying matter to the destructor to be turned into a valuable fertilizer.

In some instances steam is made by burning the rubbish, and electricity generated with the aid of the steam.

Even so, broken and wasted lives may be transmuted by the alchemy of divine grace into vessels fit for the Master's use.

* * *

HOW TO AVOID TEMPTATION

A man once asked an Eastern king if he could tell him how to avoid temptation. The king told him to take a vessel brimful of oil and carry it through the streets of the city without spilling one drop. "If one drop is spilled," said the king, "your head shall be cut off," and he ordered the executioners, with drawn swords, to walk behind the man to carry out his orders.

There happened to be a fair going on in the town, and the streets were crowded with people. However, the man was very careful, and he returned to the king without having spilled one drop of the oil. Then the king asked: "Did you see anyone while you were walking the streets?"

"No," said the man, "I was thinking of the oil; I noticed nothing else."

"Then," said the king, "you have learned how to avoid temptation. Fix your mind on God as you fixed it on the oil. You will not then be tempted to sin."

The Evangelistic Field

S. A. Woodruff

SUGGESTIONS TO OUR CORRESPONDENTS.
Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work nor can we promise to print them.—Editors.

Dr. J. Gregory Mantle, was one of the speakers at the annual missionary convention at the Alliance Tabernacle, in Toronto, Ont., Jan. 28-Feb. 4.

Dr. John H. Elliott, reports having conducted a union evangelistic campaign at Twin Falls, Idaho, January 14-28. A spirit of unity prevailed.

Mr. and Mrs. John Imrie, assisted in a gracious meeting with one of the most influential churches in St. Joseph, Mo., in January, assisting Rev. C. Ferguson.

T. DeBoyce Franklin writes: "Am in the midst of a blessed meeting at Spring Valley, Minn. God's Spirit is moving in power, and souls are being saved nightly."

Leroy J. Mitchell, writes from Warren, Ill.: "We are in the midst of a fine meeting here. James E. Campbell is the musical director and soloist. Mr. Theodore A. Piper is the pianist and cornetist. From here we go to Mendota, Ill."

Dr. and Mrs. H. P. Dunlop report a blessed work of grace in a meeting at Southgate Gardens, Los Angeles district, in which 77 persons united with the Presbyterian church, out of 166 who went forward.

The Johnston-Swartzbaugh Party report a union tabernacle meeting at Abingdon, Ill. All of the churches of the city united in the movement. They report there had been no general awakening in Abingdon since the Hicks and Gallo-way meeting eighteen years ago, when 700 converts were made.

Theodore M. Hofmeister, pastor, First Baptist Church, Greenfield, O., reports having resigned after two years and a half service, to return to evangelistic work. Dr. Hofmeister will make his headquarters at South Solon, Madison County O.

Robert McMurdo writes from Arizona: "During the month of January I worked the Madison District and tried to stir up interest in the prayer movement for a state-wide revival, conducted cottage prayer meetings, and preached in the high school auditorium. The Madison Baptist church joined the prayer movement and a weekly cottage prayer meeting has been started as the result of this."

Orr A. Cheek writes from Ponca City, Okla.: "I am with Evangelist Rayburn for the second season. We had a great year last year, having had over 5,000 people forward to the altar confessing Christ as their Saviour. About 2,300 have been converted thus far this season in three towns."

The Manlius Baptist Church of Wyandot, Ill., reports having closed a most helpful evangelistic campaign under the leadership of A. W. Littrell and D. L. Moody, of Columbus, O. There were 50 confessions, most of whom will unite with the church. This is an open country church of which Rev. Wayland Nickerson is pastor.

One hundred forty decisions for Christ were recorded in a recent campaign conducted by the Vom Bruch Evangelistic Party in the First United Brethren Church at Tyrone, Pa. In spite of the fact that the meetings ran through the holidays, closing on New Year's Eve, they were well attended. The party next went to Buchanan, Mich.

H. D. Kennedy and wife, write from Westfield, Ind., "A fine work is in progress here. Have recently closed a gracious revival at Angola, Ind., where many sought the Lord. Gave several addresses there, in the college, on the Bible, the deity of Christ, and the atonement. Will open next meeting at Garrett, Ind., Feb. 25, for four weeks."

The Nyburgs, evangelistic singers and children's workers, assisted Rev. Charles E. Bullen, pastor of the M. P. church, Byesville, O., in a four weeks meeting, closing January 28. There were 27 decisions for Christ and the church was quickened. They were to assist the same pastor in another campaign at Robins, O., the following week.

Theodore H. Osborn, reports having closed a meeting at Port Orchard, Wash., with a number of accessions to the churches; also at Orting, Wash., where they had large accessions to the churches. Mr. Osborn says that for 1923 he will not continue his evangelistic party, but will travel alone. His next meeting was to be at Bacadia, Wash.

C. R. Haudenschild writes from Montesano, Wash.: "In our busy work, we have neglected to send reports of the good work the Lord is giving under our leadership. During November and December Mr. Thompson and I held two most gracious meetings at Olympia and Shelton, Wash. This was the second meeting at Olympia for me, having held a union meeting there some time ago with good results."

R. O. Wine writes: "Have just closed a three weeks meeting at Greenville, O., with 44 conversions. The church building proved to be too small after God's Spirit began to move upon the hearts of the people. Business men said it was the first spiritual awakening the city had had for ten years. I am now in the midst of another meeting at Pershing, Ind."

Harry Dixon Loes and Miss Birdie C. Loes report for the closing days at Muncie, Ind., one of their most successful meetings so far this season. Nearly 100 genuine conversions have taken place, a large number being husbands and wives for whom friends have prayed for years. The work among the students of the State Normal School was notable. The Loes assisted the pastor of the Normal City M. E. church.

John R. Snyder, Huntingdon, Pa., reports a very successful year, having held 14 meetings scattered from eastern Pennsylvania to central Kansas, including Philadelphia, Detroit and Kansas City. In the last named place three meetings were held in different sections of the greater city. A large number professed conversion and there were hundreds of additions to the churches where meetings were held.

Dr. Milford H. Lyon Evangelistic Party, report a union evangelistic campaign of 31 churches in New Bedford, Mass., beginning December 31. They had a tabernacle seating 4,000, and a choir of 600 voices led by Horace F. Erwin, a former Institute student. There was a fine spirit of co-operation among the pastors and the churches, with good cottage prayer meetings and committees in charge of the work. Their next meeting was to be at Fostoria, O.

Robert L. Selle, Conference evangelist of the Oklahoma Conference of the M. E. Church, writes: "We spent the month of December in a revival campaign in Richmond, Kan., with Rev. C. J. Knox. A. S. Clark was my co-worker. It was a blessed season of grace. Many found the Lord. Our November meeting was with Rev. H. S. Shook, at Wichita, Kan. In January we had a most gracious revival campaign at Green Mountain church, near Gladbrook, Iowa."

S. Graham Fraser, reports a union revival meeting in North Platte, Neb., where the Christian, Baptist, Methodist and Presbyterian churches were united. The meetings were held in the First Methodist Church where from the very beginning there was a lively interest. Mr. Fraser organized an adult choir of more than 100 voices, besides a junior choir of 250 children. After the first two weeks Mr. Fraser, in addition to the musical work, took charge of the preaching as well as the singing. The meetings closed Thanksgiving night at which time the house was filled to its capacity. The results of the meeting were 185 professions and 300 reconsecrations.

Jack and Mrs. Cardiff report souls were brought to Christ, and they had a wonderful meeting at Binghamton, N. Y. They traveled by auto to nearby towns and God has wonderfully blessed the work. Mr. Cardiff has been temporarily associated with the Practical Bible Training School at Bible School Park, N. Y., and recently was asked to arrange with Hon. William J. Bryan to speak at the school. Mr. Cardiff says the Billy Sunday meeting at Binghamton was a wonderful success.

Harry O. Anderson reports having closed a fruitful campaign in Orange County, Calif. One pastor summed up the situation: "The chief problem, to make the people love the Lord as they do the climate." They confined their efforts mostly to the young people and reached in twenty meetings over 1850 young people. There were 189 definite decisions. Mr. Anderson's next meeting was to be with Dr. James A. Francis, First Baptist Church, Los Angeles, beginning February 6.

Charles O. Miller, singing evangelist writes: "Since leaving the First Baptist Church at Miami, Fla., as director of music last March, my wife and I have been back in evangelistic work, working in Georgia, Tennessee, Florida, Texas, Mississippi, Illinois, and Arkansas, closing our year's work at North Little Rock, Ark., in a tabernacle campaign with Floyd John Evans. This resulted in more than 200 additions to the church. We are now making our headquarters at Blackville, S. C."

Mr. and Mrs. G. E. Vinaroff closed, December 17, a four weeks meeting in the First M. E. Church at Great Bend, Kan., where they assisted Evangelist W. D. Hamilton. There were 101 conversions of whom 42 came to Christ on the last night's service. A later report comes from the Vinaroffs from Helena, O. They had just closed a two weeks meeting at the Euclid Avenue U. B. Church, Dayton, O. The pastor considered this the most satisfactory meeting of his ministry. There were 40 conversions and 30 accessions to the membership of the church.

Rev. John W. Erskine and Ross E. Bowman, soloist and song leader, have been laboring together in evangelistic work. A very profitable service was held at the Lakeside Church, Muskegon, Mich., closing December 17. Twenty-nine decisions were made for Christ, and many other hearts were awakened to great Christian activity. At the time of writing they were in meetings at Swartz Creek, Mich. They say: "We covet the prayers of the MOODY BIBLE INSTITUTE MONTHLY readers that we may be used of God."

Rev. H. D. Geist, Sunbury, Pa., writes: "Miss Sara C. Palmer has just closed what we consider a most successful series of meetings. The church has taken on new life in its different departments, souls have been saved, Christians revived, and family altars established."

A later report comes from Frank G. Yost, pastor Sixth Street U. E. Church, Harrisburg, Pa., stating that Miss Palmer's meetings there were blessed with the presence and power of God, and the Christians wonderfully revived. Sixty souls had gone forward at the time of writing.

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FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Harry O. Anderson—April, Canada; May-June, Iowa.

Charles E. Braun and D. Hughes—Feb. 28-Mar. 18, Bucyrus, O.

A. L. Carter—Mar. 3-15, Springfield, Mo.; Mar. 17-Apr. 4, Ft. Scott, Kan.; after Easter, Texas.

C. B. Clark—March, Athens, Ala.; April, Montgomery, Ala.; June and July, West Tennessee.

William S. Dixon—Feb. 18-Mar. 4, Paris, Ill.; Apr. 8-29, Harvey, Ill.

Dr. H. P. Dunlop and wife—Mar., Los Angeles, Calif.

John W. Erskine—Mar. 22-Apr. 8, Flint, Mich.

George D. Estes Party—March, Garnett, Ind.; April, Dover, Del.

Fairfield Gospel Team—March, Indianola, Iowa.

M. F. Ham Party—Mar. 4, Chattanooga, Tenn.; Mar. 20, Jefferson, Tex.; Apr. 24, Mart, Tex.; May 29, Athens, Ala.

C. R. Haudenschild Party—Feb. 7-Mar. 4, Montezano, Wash.; Mar. 7-Apr. 1, Pendleton, Ore.

C. E. Hillis and wife—Mar. 4-25, Marion, O.

Johnson-Swartzbaugh Party—Feb. 28-Mar. 18, Detroit, Mich.

P. H. Kadey Party—Feb.-March, Grand Rapids, Mich.; March-April, Jackson, Mich. Apr.-May, Downers Grove, Ill.; May-June, Marietta, Mich.; July, Tuscola, Mich.

H. D. Kennedy and wife—Feb. 25-Mar. 25, Garrett, Ind.

Carl E. Kircher Party—Florida points.

The Loes—Feb. 19-Mar. 11, Dunkirk, Ind.; Mar. 12-Apr. 1, Lancaster, O.

O. O. Lozier—Mar. 6, Van Wert, O.; April, Terre Haute, Ind.

Leroy J. Mitchell—March, Casey, Ill.; camp-meetings for summer.

D. J. McClintock, with Mr. and Mrs. W. W. Weaver—Feb. 18-Mar. 7, Chippewa, Ont.

David F. Nygren Party—March, Preston, Wash.; April, Cherry Grove, Ore.

Sara C. Palmer—March, Cumberland, Md.; April, Richmond, Va.

The Prestons—Feb. 25-Mar. 18, Grand Haven, Mich.

James A. Rayburn Party—February-March, Emporia, Kan.; Mar. 11-Apr. 8, Duncan, Okla.

Apr. 15-May 13, Ft. Dodge, Iowa.

Milton S. Rees—March, Danville, Ill.

L. C. Robie—March, Schenectady, N. Y.; April, Rochester, N. Y.

Robert L. Selle—March, Manchester, Okla.; April, Copen, Okla.

Gipsy Smith, Jr., and party—Mar. 4-25, Baton Rouge, La.; Apr. 1-22, Corinth, Miss.; Apr. 29-May 20, Laurel, Miss.; May 27-June 17, Meridian, Miss.

John R. Snyder—May, Huntington, Ind.; July, Claysburg, Pa.; August, Mapleton, Pa.

Mr. and Mrs. G. E. Vinaroff—Feb. 19-Mar. 4, Bedford, Ind.; Apr. 16-29, Akron, O.; Apr. 30-May 13, Kenmore, O.; May 14-27, Woodville, O.; May 29-24, Cleveland, Tenn.

Mr. and Mrs. W. W. Weaver—Feb. 18-Mar. 7, Chippewa, Ont.

E. L. Wolalagel—Feb. 25-Mar. 11, Cynthiana, Ky.; Mar. 18-30, Petersburg, Va.; Apr. 1-13, Memphis, Tenn.; Apr. 29-May 13, Oxford, Miss.; June 26-July 6, Georgetown, Ky.; July 16-31, Blue Ridge, N. C. Fall: Springfield and Winchester, Ky.; Winston-Salem, N. C.; Norfolk and Lynchburg, Va.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

Bible Conference, Cedar Falls, Iowa. Aug. 5-12.

Moody Bible Institute Bible Conference, Rochester, N. Y., May 20-27.

Religious Education Association Annual Meeting, Cleveland, O., Apr. 11-14.

Winona Lake, Ind., (Partial List):

World's Christian Citizenship Conference, July 1-8.

Chautauqua Program, July 1-Aug. 16.

Bible Conference, Aug. 17-26.

Evangelistic Conference, Aug. 22-23.

Bethany Girls Work, Entire season.

Chicago Boys Club, Entire season.

Summer Normal School.

Presbyterian Young People's Conference.

Interdenominational School of Missions.

Practical Training School for Gospel Singers and Workers.

Brethren Church Conference.

St. Joseph Conference of the United Brethren Church.

Eel River Conference of the Christian Church.

Baptist World Alliance, Stockholm, Sweden, July 21-28, 1923.

Baptist Young People of America, 32nd Anniversary Convention, Boston, Mass., July 4-8.

World's Sunday School Association, Ninth Convention, Glasgow, Scotland, June 18-24, 1924.

East Northfield, Mass., Summer Gatherings: Young Women's Conference, June 25-July 2.

Women's Interdenominational Home Mission Conference, July 5-13.

Conference for Women's Foreign Missionary Society, July 13-21.

Conference of Religious Education, July 23-31.

General Conference of Christian Workers, Aug. 1-13.

Christian Endeavor Institute, Aug. 13-20.

THE RESIGNATION OF MR. MESSER

Mr. L. Wilbur Messer, for thirty-five years general secretary of the Chicago Y. M. C. A., has resigned in order to become a volunteer worker in the organization. Since Mr. Messer came to Chicago the organization has grown from one building to an organization of twenty-five departments. When Mr. Messer engaged in "Y" work that organization served both men and women, but has been so changed that the scope of the organization now is among young men exclusively.

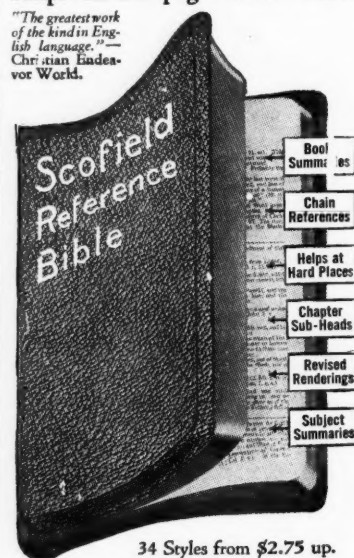
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METHODIST GAINS

The Methodist Year Book for 1923 shows that the total membership of the denomination is 4,593,540, excluding 269,680 non-resident members. The additions last year were 119,007. There are 20,517 preachers in the body serving 29,420 churches, and 36,597 Sunday-schools with a membership of 4,848,091. These statistics apply to the Methodist church North.

Moody Bible Institute Monthly

Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago

Missionary Heroes of Africa, by Rev. J. H. Morrison, M. A.

This is a series of ten brief biographies of African missionaries, containing new material, and skillfully told.

267 pages. 7½x5 inches. George H. Doran Company, New York. \$1.50.

G. S.

Sunrise at Midnight, by Rev. W. B. Hinson, D.D.

A sermon of comfort for the perplexed and the sorrowing. It deals in a most practical and effectual way with the ever-present problems of suffering and the mysteries of life.

22 pages. 6¾x4¾ inches. The Bible Institute Colportage Association, Chicago, Ill. 20 cents.

G. S.

The Heart of the Old Testament, by Prof. John R. Sampey, D.D., LL.D.

The author is well qualified by years of study and teaching both to understand and to interpret the permanent moral and spiritual truths of the Old Testament. It is concise and scholarly and well adapted for a textbook. Indeed it is intended as a manual for Christian students.

200 pages. 7x5 inches. George H. Doran Company, New York. \$1.75.

G. S.

Prepare to Meet God, by L. R. Scarborough, B. A., D.D.

This is a companion volume to *The Tears of Jesus* by the same author. Both contain sermons preached in a revival meeting in Duncan, Okla., July, 1921, and repeated many times throughout the South. The author reports that many souls have been moved to accept Christ through hearing these sermons.

152 pages. 8½x5 inches. George H. Doran Company, New York. \$1.25.

P. B. F.

The Fisher-Folk of Buchan, by John McGibbon.

This is a book which pictures the things as they really are in a Scottish fishing town. The ordinary life of the people is presented in such an interesting way as to make most stimulating reading. The simple faith of these people in the Heavenly Father is refreshing indeed.

240 pages. 8x5 inches. Marshall Brothers, London and Edinburgh. 4/6 net.

P. B. F.

Bible Types of Modern Women, by Rev. W. Mackintosh, B. D.

Two volumes in a first and a second series. Bible characters are taken as types of present-day women. The addresses are vivid and original and the applications are fitting, making us realize that the Bible characters were taken

from life. Their problems are our problems. Acquaintance with them helps us to understand ourselves.

200 pages. 7½x5 inches. George H. Doran Company, New York. \$1.50.

G. S.

The Home God Meant, by Rev. George N. Luccock, D.D.

In this book the author endeavors to picture the home as God would have men and women to enjoy. In the fifteen chapters the author considers the most vital problems which concern the ideal home. This is a most helpful book and ought to be in the hands of young people who are contemplating marriage or entering upon the task of building a home.

205 pages. 7½x5 inches. Westminster Press, Philadelphia. \$1.25.

P. B. F.

God Our Contemporary, by Rev. John Henry Jowett, D.D.

This is a volume of fifteen sermons preached by Dr. Jowett in the last two years. He declares "God in Christ Jesus—Our Great Contemporary." He insists that only in the fuller reception of God's grace and the more matured understanding of His will can we find a sufficiency of resource to meet all the perplexities of a soul, and of the wider problems which attach to the reconstruction of human society. Since God is the dwelling place of all generations, our generation will find in God the light and strength for its tasks. This book is valuable not only for its content, but for its homiletic method.

207 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50, net.

P. B. F.

The New Missionary Heroes Series for Young People.

David Livingstone, James Chalmers, William Carey, Pandita Ramabai, MacKay of Uganda, Gilmour of Mongolia, Abel of Kwato, James Hannington, John Williams, Heroes in Madagascar.

This is a uniform series of brief missionary biographies in separate volumes each of about sixty pages. Twelve of the choicest characters have been selected, and the engaging stories of these lives, so full of noble purpose, courageous daring and thrilling adventure, several of them ending in martyrdom for Christ, are told by various authors with such simplicity as to be easily understood by children, and yet with such accuracy and comprehensiveness as to be of real interest and profit to adult readers as well. These books are heartily recommended.

60-64 pages. 6x4½ inches. George H. Doran Company, New York. 60 cents each.

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J. C. P.

Reigning in Life, by J. East Harrison.

The subtitle of this book, "Heart to Heart Talks on God's Provision for Victory Over Sin," indicates its aim and purpose. It is not too much to say that the aim is accomplished and the purpose fulfilled. Having read many books dealing with the victorious life, we unhesitatingly say that this is among the very best. It is comprehensive, containing twenty-one chapters which deal with every phase of the matter. It is scriptural, with abundant quotations and fine interpretations. It is well balanced, distributing the emphasis in such a way as to show the relative importance of the factors that enter into the victorious life, such as faith, separation, union with Christ, and the operation of God's power in the believer. Those seeking light in this direction will find it through a careful reading of this book.

The Sunday School Times Company, Philadelphia, Pa. \$1.50, net.

J. C. P.

Scientific Thinking for Young People, by Rev. Howard Agnew Johnson. Ph.D., D.D.

In a day when false science and misguided philosophy has confused the thinking of our young people a book like this is most timely. There can be no conflict of facts and truths, no conflict between true science, true philosophy and true Christianity; but when mere theories are substituted for facts then confusion begins. Dr. Johnson is a clear thinker and an experienced guide. He is not opposed to science; but while acknowledging our great indebtedness to science, philosophy and psychology, he indicates certain wrong deductions that have been made, and shows the value of correct thinking in science as well as religion. His frequent quotations reveal how wide the range his studies have carried him in his search for the truth. When rightly understood and interpreted the Bible is the only up-to-date scientific book upon religion.

238 pages. 7½x5 inches. George H. Doran Company, New York. \$1.25.

G. S.

An American Diplomat in China, by Paul S. Reinsch.

This is a most readable book in which the author, a man of letters, gives his readers vivid pen-pictures of the little world of national politics and international diplomacy at the capital of China, where he was an important figure as American minister during the eventful period of the World War. His account of such matters as the struggle between the monarchical and republican factions in the Chinese government, the rise and downfall of China's first president, Yuan Shih Kai, Japan's notorious doings with respect to Shantung and "the twenty-one demands," and China's entry into the World War, are of more than ordinary interest as coming from one who was in a position to know the facts at first hand. Dr. Reinsch gives evidence of being a keen observer, and weaves into his narrative many pleasant little incidents and interesting bits of description of life in China apart from his main theme. His references to mission work are few and incidental.

396 pages. 9x6 inches. Doubleday-Page & Company, Garden City, N. Y. \$4.

R. H. G.

India Old and New, by Sir Valentine Chirol.

A book of solid value written by a thoughtful journalist whom seventeen visits to India, distributed over a period of forty years, have given a thorough mastery of his subject. The author's objective is a true appraisal of today's delicate political situation in India as between continued British control and the growing demand of the Indian people for self-government. He works steadily up to this by tracing India's history through the past centuries and citing the factors which have contributed to making her what she is today, and the events which have led up to the present crisis. Every part of the book is informing, but to the student of current events the sketch of the Hindu reformer Gandhi and his "non-co-operation" movement, is of particular interest. The author while an Englishman shows a freedom from national prejudice and dispenses praise and blame with evident impartiality. He is, moreover, an optimist regarding India and feels that with the exercise of proper restraint and reason a happy issue for all parties concerned can be hoped for.

319 pages. 8½x5¼ inches. Macmillan Company, New York. \$1.50.

R. H. G.

The Shantung Question, by Ge-Zay Wood.

Few incidents have ever assumed such magnitude in international politics or provoked such universal and heated discussion as the so-called Shantung question. The author of this large volume was a member of the Chinese delegation to the Washington Conference, where finally an agreement was reached for the reversal of the Versailles Treaty's award to Japan of the Chinese territory formerly held by Germany and its restoration to China. He gives

a full and detailed account of the Shantung question from its inception in 1897 to its alleged settlement in 1922. This account furnishes an illuminating but by no means flattering exhibit of the subtleties of international diplomacy, and this feature gives the subject an interest far broader than Shantung itself. Mr. Wood sees things as any Chinese patriot would be expected to see them, but he states every side of the case with perfect candor, and few if any unprejudiced readers will fail to see and to feel with him and his fellow-patriots in the issue. Eighty pages are given to the full text of all the treaties and official documents and correspondence in the case.

372 pages. 9x6 inches. Fleming H. Revell Company, Chicago and New York. \$5.

R. H. G.

The Christian Worker's Manual, by H. S. Miller.

This volume is to be commended unreservedly to pastors, teachers and Bible students. The author, himself a teacher, has put into this book the rich fruitage of years of careful and thorough Bible study. While the volume is intended to be a handbook for those specified above, yet it will richly repay a careful study by anyone into whose hands it may fall.

All the great facts of redemption are stated clearly, accurately, even epigrammatically; and show deep spiritual intuition as well as breadth of study and depth of devotion on the part of the writer, who has the remarkable gift of packing sentences and paragraphs. Pastors should not only have the book for their own study, but they could scarcely do better than make the book the basis of a series of studies with their congregations. The book contains fifty-three topics on the three subjects of sin, salvation, and the Christian life, which, if made the basis of so many weekly studies would take a congregation practically through the Bible, giving them an intimate acquaintance with it, clear ideas of its great teachings, a high appreciation of its importance as a guide in life, a more imperative sense of the need of obedience to its great authority on matters religious, in short, such a pastor would have for his trouble a real Bible-loving people, a rare but highly desirable thing these days.

254 pages. 7½x5 inches. George H. Doran Company, New York. \$1.50.

C. P. M.

Racial Studies—New American Series.

Vol. I. The Czechoslovaks in America, by Kenneth Miller.

Vol. II. The Poles in America, by Paul Fox.

Vol. III. The Russians and Ruthenians, by Jerome Davis.

Vol. IV. The Italians in America, by Philip M. Rose.

Vol. V. The Greeks in America, by J. P. Xenides.

Vol. VI. The Magyars in America, by D. A. Souders.

These are a series of studies of the

Moody Bible Institute Monthly

newer racial groups of European immigrants in America, designed by the Home Mission Council to give Americans a clearer and fuller knowledge of this new material which in recent years is increasingly finding its way into the body politic of America. The older racial strains which compose the nucleus of the American nation are well known, and their spiritual ideals well understood. But America is being re-made by the influx of these new and entirely different racial elements, and the fact that so little is known by the older section of the nation about the heritage and ideals of these newcomers, tends to a lack of interest in them, and stands in the way of such an attitude and such efforts as will best conduce to making them loyal and profitable citizens.

These studies present the European background of each group—social, economic and religious, give full facts as to their numbers and distribution in America, and set forth their potentialities if the proper spirit is shown them and the proper efforts are exerted in their behalf by the Christian forces of this country.

In every case the writer is a kinsman of the particular group or knows the people thoroughly from long and intimate relationship. The books are well written, their matter is clearly classified, and they contain a vast amount of valuable and interesting information on an obscure subject. Further books of the same series, dealing with the Albanian, Armenian, Assyrian-Chaldean, Bulgarian, Jewish, Jugo-Slav, Portuguese, Spanish and Syrian, are expected to follow later.

192, 143, 155, 155, 160, 149 pages, respectively. 7½x5 inches. George H. Doran Company, New York. \$1 each.

R. H. G.

The Voice of Thanksgiving No. 3.

The Moody Bible Institute has on two occasions in the past compiled and edited a hymn book under the general title "Voice of Thanksgiving." These books were intended not only to meet the need of the Institute in its classes and devotional services, but also for the church or Sunday-school which desires a combination of the better gospel hymns and the hymns of the church.

Voice of Thanksgiving No. 3, which has but recently appeared, is no exception to this rule. It is a book of 363 songs, printed on the best paper, bound in full cloth, with words edited as to their fidelity to the truth by Rev. James M. Gray, D.D., and the music edited by the members of the Music Faculty of The Moody Bible Institute.

There are 125 songs in this book not contained in either of its predecessors. The old masters have been drawn upon to a greater extent than in the old books, Handel, Haydn, von Weber, Beethoven, Mendelssohn, Gottschalk, Dykes, Zundel, Palmer, Monk, Barnby, and Sullivan, are represented.

Of the more famous gospel writers we find works of Dr. Towner, George C. Stebbins, W. K. Kirkpatrick, and P. P. Bliss.

March, 1923.

"And So

All Israel Shall Be Saved!"

So Declares

The Holy Spirit

Through the Apostle Paul—Romans xi:26.

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The newer writers are also given a large place, and every page of this valuable book, both in words and music, breathes forth a spirit of faith in Him and fidelity to His Word.

The fact that several editions have already been sold testifies to the popularity of the book, and should be more of a recommendation than anything we could say concerning it.

7½x5½ inches. The Bible Institute Colportage Association, 822 North La-Salle St., Chicago. 60 cents, postpaid.

Voice of Thanksgiving No. 3, Abridged Edition.

This is an abridged edition of the larger book. It was especially prepared for evangelistic meetings and Bible conferences, being smaller and more convenient to use in such circumstances. It offers a fair variety of suitable selections for all services of praise and devotion.

The hymn numbers are retained as in the unabridged edition, making it convenient to use with that book. It also contains at the end a selection of Psalms especially suitable for responsive reading.

Bound in manila covers, this book should be invaluable to evangelists, mission workers and Bible teachers.

96 pages. 7½x5½ inches. The Bible Institute Colportage Association, 822 North La Salle St., Chicago, Ill. 20 cents, postpaid.

A. H.

THE DEATH OF WILBUR F. CRAFTS

Dr. Crafts, who died very recently, was twenty-eight years superintendent of the International Reform Bureau, and was widely known because of his activities on behalf of prohibition and similar movements. He was a terror to the corrupt lobby at Washington City, and was a prolific writer on moral questions.

He was born in 1849, being the son of a Methodist preacher. He afterward became a Congregational minister, and ultimately a Presbyterian minister, and remained such until his death. He was a somewhat picturesque character, but will be greatly missed by those who are particularly interested in moral reforms.

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GEORGE H. DORAN COMPANY
244 Madison Avenue New York

The Epistle of Paul, the Apostle to the Galatians, Notes Exegetical and Expository, by C. F. Hogg and W. E. Vine, M. A.

Bible students familiar with the authors' volume on the Epistle to the Thessalonians have waited with great expectation for the appearance of this companion volume on the Epistle to the Galatians. And what a treasure house it is! A luminous "foreword" concerning the gospel which Paul preached prepares the student for a clearer understanding of the controversy between Christianity and legalism, both in the apostolic age and now, which by the addition of some extraneous element would "pervert the gospel of Christ."

This foreword is followed by introductory notes dealing concisely with the writer of the epistle, its authenticity, its date and its destination. Then comes the analysis and outline of the epistle, together with some observations on the marginal notes, all of which add value to the whole.

This leads to the body of the book—"Notes Exegetical and Expository." Here the Bible student is made to "rejoice as one that findeth great spoil." He is led through the epistle by a guide who knows the way, and who stops long enough at every point of interest to make wise suggestions and to indicate lines of truth that the student can pursue for himself. The preacher and teacher of New Testament truth, and especially the expository preacher of the Epistle to the Galatians, should by all means get hold of this book; there is nothing comparable to it.

The book has three indexes. The first one indicates the various subjects dealt with in the epistle. The second, presents the Scriptures referred to in the other books of the Bible, and the third serves as a guide to the Greek words which are explained in the notes. The method of treatment of these Greek words is threefold. Sometimes an analysis of the word in the New Testament is given, at other times a complete list of its occurrences will be found and frequently the synonyms of the word are presented.

The student of the New Testament, and especially of the Pauline epistles, will have a growing sense of gratitude to God and to the authors of this book for the simple, yet masterly way in which the great truths of this epistle are made available both to the reader of English and the Greek text.

352 pages. 8½x5½ inches. Pickering and Inglis, London., \$2.00

J. C. P.

The New Testament (Parallel Edition), by James Moffatt.

What is known as "Moffatt's Translation" of the New Testament has been before the public for several years. This new edition is parallel with the Authorized Version. The author claims that it is a more accurate translation because made from a better text. Be this as it may there are also serious lacks. In his "Introduction" to this new volume the author takes cognizance of some of these. The lack of rhythm and diction

he attributes to changes which recent grammatical research into the Greek has necessitated. In his opinion the lack of dignity in the translation is offset by gains in the way of lucidity and intelligibility.

We wish to mention a still more serious lack, one of which the author probably is not conscious—the lack of spirit and the atmosphere of reverence. In our judgment the explanation of this lack lies in the attitude of the author towards the New Testament itself. According to his own statement he treats it as he would treat "any piece of contemporary Hellenistic prose." There is no indication that he has any greater reverence for the New Testament than just that. For example, the material in the epistle of Paul to the Corinthians is fragmentary and has been re-arranged. "It is also probable that genuine notes of Paul have been worked up by a Paulinist who afterwards wrote 2 Timothy, Titus and 1 Timothy in that order, sometime during the next generation." As to 1 Peter, this was originally a pastoral letter and may be dated in its present form about the seventh decade of the first century. 2 Peter is in no way authentic, and nobody knows who wrote James, "which is one of the enigmas of the collection," but the author probably was "merely a Christian teacher," who lived at the end of the first or the opening of the second century. Hebrews and Jude, which are of unknown authorship, may be placed anywhere between A. D. 70 and A. D. 90. The "First Epistle of John" so-called, was written as a sort of pendant to the fourth Gospel and by the same author (not named), or by "some writer belonging to his circle;" while "Second and Third John were written by some unknown presbyter." The Apocalypse was written by "a Christian prophet called John," and "Now-a-days is read as a magnificent semi-poetical rhapsody." With such radical and modernistic theories as these do we wonder at the lack of dignity and especially the lack of reverence in the translation?

633 pages. 7¼x5 inches. George H. Doran Company, New York. \$2.50. G. S.

BOOKS RECEIVED

Fleming H. Revell Company, Chicago and New York.

"Within the Gateways of the Far East," by Rev. Charles R. Erdman, D. D. Cloth, 128 pages, \$1.25, net.

"Being a Preacher," by Rev. James I. Vance, D. D., LL. D. Cloth, 171 pages, \$1.25, net.

"The Waste of Sin," by W. W. Melton. Cloth, 170 pages, \$1.25, net.

"The Fifth Horseman and Other Sermons," by Rev. Robert Hugh Morris. Cloth, 160 pages, \$1.25, net.

"A Modern Encyclopedia of Illustrations," by Rev. G. B. F. Hallock, D. D. Cloth, 448 pages, \$3, net.

George H. Doran Company, New York.

"The Chronology of the Bible," by Philip Mauro. Cloth, 120 pages, \$1, net.

"Seeing the Best," by Rev. George W. McDaniel, D. D., LL. D. Cloth, 167 pages, \$1.50, net.

"The New Testament," a new translation by Rev. James Moffatt, D.D., D.Litt., M.A. Cloth, \$2.50, net.

"God's Blessed Man," by Paul Rader. Cloth, 196 pages, \$1.50, net.

"The Heart of the Old Testament," by Rev. John R. Sampey, D. D., LL. D. Cloth, 227 pages, \$1.75, net.

"Japan in Transition," by Loretta L. Shaw, B.A. Cloth, 126 pages, \$1.25, net.

Westminster Press, Philadelphia.

"The Adult Division in the Church School," by E. W. Halpenny. Board cover, 110 pages, 60 cents,

postpaid.

"A Study of the Primary Child," by Mary Theodora Whitley. Cloth, 114 pages, 60 cents, postpaid.

"Presbyterian Handbook for 1923," edited by Henry Barraclough. Paper, 10 cents, \$5 per 100, postpaid.

"Sin," "The Sacraments of the Church," "Christianity and the Church," "Salvation," by Park Hays Miller. Paper, 3 cents each, postpaid.

Charles Scribner's Sons, New York.

"The Revolt Against Civilization," by Lother Stoddard, A. M., Ph. D. Cloth, 274 pages, \$2.50.

Rodeheaver Company, Chicago and Philadelphia.

"Rodeheaver's Gospel Songs," Homer A. Rodeheaver, compiler, and Charles H. Gabriel, music editor. Cloth, 45 cents; 100 for \$4.90.

The Bible Institute Colportage Association, Chicago.

"Sunrise at Midnight," by Rev. W. B. Hinson, D. D. Paper, 22 pages, 20 cents.

The Truth Seeker Company, New York.

"Evolution—or McCann," by Woolsey Teller. Paper, 79 pages.

Witnes Publishing Company, Chicago.

"Evolution a Witness to God," by Rev. George Craig Stewart, D. D. Paper, 53 pages.

Standard Publishing Company, Cincinnati, Ohio.

"Reminiscences," by Joseph Bryant Rotherham. Cloth, 116 pages, \$1.50.

Welden Book Company, Logansport, Ind.

"The Purpose of Life," by James A. Walters. Cloth, 57 pages.

Harlem Book Depot, 50 W. 134th St., New York.

"Gospel Recitations," by D. E. Bynoe. Cloth, 116 pages, 85 cents, postpaid.

Dodd, Mead & Company, New York.

"The Church on the Avenue," by Helen R. Martin. Cloth, 348 pages, \$2.

Wells, Gardner, Darton & Company, Ltd., London.

"The Truth of Christianity," by Lt.-Col. W. H. Turton, D. S. O. Cloth, 515 pages, \$1, net.

Morgan & Scott, London.

"Revival Addresses," by Rev. A. Douglas Brown. Cloth, 132 pages, 2/6, net.

"Life's Greatest Forces," by Rev. William Kirk Bryce. Cloth, 148 pages.

Pickering & Inglis, London.

"The Epistle to the Galatians," by C. F. Hogg and W. E. Vine, M. A. Cloth, 352 pages, 6/, net.

Commission on Evangelism, 287 4th Ave., New York.

"Suggestions for a Series of Lenten Sermons," by Rev. Ozora S. Davis, D. D. Paper, free.

J. J. Haynes, 2624 E. Aloha St., Seattle, Wash.

"The Little Book of Prophecy," by J. J. Haynes. Paper.

The Pilgrim Press, Boston and Chicago.

"What It Means to be a Christian," by Edward Increase Bosworth. Cloth, 94 pages, 50 cents.

Presbyterian Committee of Publication, Richmond, Va.

"What Is the Kingdom of God?" by Rev. R. C. Reed, D. D., LL. D. Paper, 146 pages.

John Ritchie, Kilmarnock, Scotland.

"Our Glorious Lord," by John Ritchie. Cloth, 110 pages, 2/.

Edward Evans & Sons, Ltd., 30 North Szechuen Road, Shanghai, China.

"Hints and Helps on Christian Endeavor Topics for 1923," by Rev. Joshua Vale. In English and Chinese. 25 cents.

"No more striking story has come from the mission field since Livingstone's last journals."—Professor D. S. Cairns. "This book is so rich in matter that no adequate summary could be presented in a review."—*British Weekly*. "You go right on reading every word—the most rewarding spell of reading of your life time."—*Expository Times*. "One of the great missionary books—a noble biography by a master writer."—*Missions*. "A great story of one of the greatest missionaries of our time."—*Expositor*. "It grips the reader throughout its four hundred pages of missionary adventure and achievement."—*Continent*.

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RECENT SPECIAL SPEAKERS

Dr. and Mrs. E. W. McDowell, missionaries, Turkey and Persia; James Emblem, evangelist, Winnipeg, Can.; A. W. Bradley, Egypt General Mission; W. A. Hillis, field representative, Los Angeles Bible Institute; Dr. R. Ditterich, Melbourne, Australia; Dr. F. A. Steven, China Inland Mission; Dr. Samuel M. Zwemer, Cairo, Egypt; Dr. Thomas A. Lambie, Abyssinia; Edith Harris, missionary, British East Africa.

BIBLE CONFERENCE AT BUFFALO

This conference was held February 18-23 in the Calvary Presbyterian Church. The speakers were Rev. John C. Page, representing the Institute as Bible teacher; Rev. Herbert W. Bieber, D. D., pastor of the Church of the Covenant, Bala-Cynwyd, Pa.; Rev. Prof. Robert Dick Wilson, D. D., of Princeton Theological Seminary, and Rev. A. L. Lathem, D. D., pastor of the Third Presbyterian Church, Chester, Pa. Mr. Talmadge J. Bittikofer was song leader and soloist.

MR. SIDNEY T. SMITH CONDUCTING BIBLE CONFERENCES

Mr. Sidney T. Smith, Christian business man, Bible teacher and a trustee of the Institute, conducted a Bible conference in Halifax, N. S., January 15-23, assisted by Harry Clarke, '19, as song leader. The attendance was large, hundreds were turned away, and many souls were saved. February 11-16 they held a conference at the First Presbyterian Church, Detroit, of which Rev. C. R. Scafe, '00, is pastor. From Detroit they went to Galesburg, Ill., for a five days' conference, and then to Vancouver, B. C.

MISSION HOLDS MOODY MEMORIAL

The "Home, Sweet Home" City Rescue Mission, Bloomington, Ill., held a well-attended memorial service for D. L. Moody on the afternoon of February 4, at the Castle Theater. A special musical program was arranged for by the choir of the Second Presbyterian Church. Will Shelper, superintendent of the mission, gave a memoir of the life of Mr. Moody. One professed conversion and an offering of nearly \$100 were the fruits of it.

The Mission intends to make this memorial service a yearly event in order to keep before the people the memory of D. L. Moody.

DR. ROBERT H. GLOVER, F.R.G.S.

Rev. Robert H. Glover, M. D., Director of the Institute's Missionary Course, has been elected a Fellow of the Royal Geographical Society of Great Britain. This distinction has been accorded Dr. Glover on the ground of his long residence and extensive travels in foreign countries and his writings and

public addresses on those countries and their peoples.

Dr. Glover was a pioneer missionary in south-west China and then for many years in charge of the administrative work for sixteen different mission fields, under the Christian and Missionary Alliance, traveling annually in various parts of the world. His itineraries included Japan, China, French Indo-China, India, Thibet, the Philippines, Syria, Palestine, Egypt, Panama, the West Indies, Porto Rico, and many of the South American republics.

CLEVELAND CONFERENCE COM-MENDED

The following letter tells its own story:

"Cleveland, O., January 5, 1923

"Dr. James M. Gray,
Moody Bible Institute,
Chicago, Ill.:

"The Local Cleveland Committee that worked with you and your organization in putting on our successful Bible conference of November 5-10, 1922, desire to express to you their gratitude and deep sense of appreciation for the conference.

"The program was excellent. The speakers were of such marked scholarship and ability that they challenged attention, and their messages carried the truth home to all listening minds. Your own splendid expositions of Romans, and your convincing address on 'The Integrity and Credibility of the Word of God' will be remembered by those who heard you for a long time. Such men as Dr. Kyle, Dr. Robert Dick Wilson, Dr. Lathem and Dr. John Roach Straton are men around whom can be built a strong and effective program. We wish to thank you for bringing to us such men for our sessions.

"We wish to commend the efficient management and Christian courtesy of your organizer in the Extension Department, Mr. G. H. Meinardi, and also express our appreciation of the fine service rendered by Mr. and Mrs. Bittikofer.

"It is our conviction that the Christian forces in any city will receive a great blessing by co-operating with you in such conferences.

"Yours sincerely,

"John T. Raymond, Chairman.
"Wm. A. Pollock, Secretary."

EXTENSION DEPARTMENT NOTES

Dr. J. E. Conant conducted evangelistic meetings in the First Baptist Church, Logan, W. Va., Jan. 21-Feb. 10. From there he went to DuBois, Pa., for a union meeting under the direction of the DuBois Bible Conference, which closes March 2.

The pastor of Floyd Street Presbyterian Church, Lynchburg, Va., reports: "We have had a great blessing through

Mr. Guille's preaching—several remarkable conversions and a very manifest quickening of the spiritual life of many. The audiences were representative of every denomination, and nearly every church here, and I am sure other churches beside my own will feel the effect of the meeting through the blessing it brought to some of their members."

Sometimes ministers of churches hesitate to employ a Bible teacher because of the expense involved, but this pastor had no trouble in financing it, and says that "a by-product of the meeting was an offer from a member of my church to bear the expense up to a hundred dollars of my taking a course of study at The Moody Bible Institute."

Following Lynchburg, Mr. Guille taught the Bible over a circuit of eastern cities, embracing Hagerstown, Md., and Shippensburg, Harrisburg, Allentown, Reading and Johnstown, Pa. Then he went to Winnipeg, Man., for service at Elim Chapel.

Miss Elinor Stafford Millar closed a good meeting with Union Mission, Charleston, W. Va., Jan. 28, and appeared several times on the program of the Scranton Bible Conference conducted by this department before she visited Washington, Ill., where she gave inspirational addresses for a week under the direction of the Ministerial Alliance.

Dr. Henry Ostrom, associated with Mr. George S. Schuler, of the Music Faculty, filled an engagement with the Birmingham, Ala., Y. M. C. A. early in January. At later conferences in Florida, notably at St. Petersburg, where the sessions were held in the Baptist Temple, and where Dr. Gray was the leading teacher, and at Jacksonville, where the sessions were held in the First Presbyterian Church, and where Dr. Howard Agnew Johnson thus served, Dr. Ostrom was one of the speakers. At the latter place, Mr. Homer A. Hammontree led the singing. Dr. Ostrom later addressed conferences at Gainesville and Tampa, Fla.

Rev. Gordon Watt, M. A., of Aberdeen University, Scotland, who represents in this country what is known as the Keswick teaching on the deeper life, begins his work under the direction of the Extension Department at Hagerstown, Md., Feb. 21; Shippensburg, Pa., Feb. 23; Harrisburg, Pa., Feb. 25; Reading, Pa., Feb. 28; Allentown, Pa., March 2; and Lebanon, Pa., March 4.

On the advice of his physician, Mr. Watt will not remain in America through the heated term. His visit will terminate early in June. He still has some open time in April and May.

Miss Virginia C. Williams followed her work with Dr. Milford H. Lyon in New Bedford, Mass., by teaching the Bible in Westminster Presbyterian Church of St. Louis, Feb. 18-23, and in the Austin, Tex., Y. W. C. A., where she was formerly general secretary, Feb. 26-Mar. 5.

Mrs. O. T. Graham, chairman of a local committee which recently held a successful Bible Conference in Muskogee, Okla., at which Dr. Gray and Dr. Fitzwater of the Institute Faculty and Mr.

Guille of the Extension Department were the teachers, said in a recent letter that it had been "the most far-reaching of any yet held in the results so much desired."

Mrs. Graham has long been the successful teacher of a large class in the Scofield Correspondence Course. Now, as an outcome of this conference, there is to be a Bible class among the men in Muskogee, known as "Gray's Synthetic Class."

PERSONALIA

Millard F. O'Neal, '20, after graduation, accepted a circuit of three Tennessee country churches that were closed, at a salary of \$400 a year. God's blessing has attended the work, with many professed conversions. Recent revivals have added many to his churches. Address, Mosheim, Tenn.

Pending decision of the Presbyterian Board on her application to go to Africa, Ida M. Reifsnnyder, a recent graduate, is acting as secretary to the pastor of her home church, and is working in the Sunday-school. Address, 123 W. Fishers Avenue, Olney, Philadelphia, Pa.

Sunday-school attendance at the First Presbyterian Church, Duluth, Minn., has almost doubled through the efforts of Luke E. Marvin, '09, superintendent. Rev. C. A. Montanus of the Institute, recently addressed the teachers' meeting on the value of correspondence courses.

Mrs. James W. McElree, '21, is assisting her husband who is director of religious education at the Hammond Avenue Presbyterian Church, Superior, Wis. She superintends the Junior Department of the Sunday-school and directs missionary education in two home mission fields, South Range and Itasca.

Joseph E. Kirkwood, '05, missionary of the American Sunday School Union in Clearfield and Jefferson Counties, Penn., reports: "Twelve years ago, at Big Soldier Mine I found an abandoned chapel, windows broken and door standing open. Across the street was a saloon and a dance hall. We organized a Sunday-school; the saloon has gone forever, and the Sunday-school remains with an average attendance of 100." He has nineteen union schools under his care.

Miss Armenia Thompson, '20, and Miss E. Grennan, a one-term Moody student, are doing missionary work in the Philippines, at Lingayen, Pangasinan. Miss Thompson teaches in a Bible Woman's Training School and does evangelistic work. Miss Grennan is a mission hospital nurse.

Ivy E. Craig, '19, whose address is American Board Mission, Mt. Silinda, S. Rhodesia, S. Africa, wrote, October 22: "Again I request the prayers of the Institute family. Am rejoicing in souls saved, and a revival and deepening of the spiritual life of the many young people in our schools."

On the death of her husband four years ago, Mrs. Ada L. Heyse, '02, succeeded him as pastor of the First

Congregational Church, Melvin, Ill. Resolutions were adopted by the church recently, expressing warm appreciation of her devoted service and renewing their pledge of allegiance and support.

Mrs. Elma Dale Martin, of 3125 College Ave., Indianapolis, Ind., has organized forty-two classes in and about her city. She selects the leaders and makes the outline of study. She says that all she has taken in the way of Bible study was by correspondence through the Correspondence Department of the Moody Bible Institute, and is an enthusiastic friend of that work.

Daisy F. Eggleston, '18, closed a meeting in the M. E. church of Rush, Pa., the last Sunday of January, and opened another meeting in Rowayton, Conn., where she remained during the month of February. She then went to Noxen, Pa., where she is now conducting a meeting.

Melvin C. Smith, '21, has accepted a call to organize a branch of the Trinity Lutheran Church at Rockford, Ill. He finishes at the Maywood Lutheran Seminary in April.

Elsie M. Hopkins, a former evening student, is in England resting after a period of strenuous labor in Belgium. Two years ago she left Chicago for Belgium, "the land of her adoption."

Mr. and Mrs. George Woodley, who have been in Kijabe, Kenya Colony, Africa, and are now on furlough, were recent visitors at the Institute. They will be in this country until the end of the year, making Findlay, O., their headquarters.

Jessie Miller, '19, and Elizabeth DeYoung, '20, are engaged in mission work in Penukonda, S. India. Miss Miller writes that the MONTHLY is their chief source of spiritual instruction.

At a Sunday-school social recently held in the First Baptist Church, Arthur, Ill., the pastor, E. C. Shute, '15, was presented with a gold watch as a token of love and esteem.

Supported by the Central Presbyterian Church of New York, Annie M. Hall, '20, is teaching in Dry Hill, Ky.

E. C. Hunt, '12, became pastor of the Presbyterian church, Palmyra, Mo., Oct. 1. During the previous seven years he was pastor of the Riverside Presbyterian Church, St. Joseph, Mo.

Jean Shewell, '20, is teaching the Bible in each of the eleven grades of a large cotton-mill school at Greenville, S. C., in addition to her regular primary grade work.

Helen E. M. Henderson, '19, (nee Helen E. McQuilkin) and Mr. Henderson are doing missionary work among the Koreans in Hingking, a town in Manchuria, seventy-five miles from the railroad. Their son, Bruce Hayes Henderson, born Oct. 17 last, has the distinction of being the first white baby born in Hingking. Mrs. Henderson says, "Scattered through this vast country are Christian churches—constantly growing groups who remain true to the faith, though persecuted on the one hand by the Japanese, and on the other hounded for money by Korean independence agents."

C. G. Steward, '18, pastor of the First Methodist Church, Flatriver, Mo., and J. W. Maxwell, '20, songleader, recently conducted a two-weeks campaign at Belgrade, Mo. There were 19 professed conversions.

Since leaving the Institute, Mabel E. Shultz has been doing pastoral work in the United Brethren Church, Swanton, Neb.

Mabel E. Allen is now located in Chungking, China.

Hazel Ryckman, '19, is now stationed in North Nigeria, West Africa, among the Rukubas. The attendance at the mission services there has so increased that the hut which served as a meeting place has been replaced by a church.

Howard D. Jane, '22, is pastor of the United Brethren Church, Odon, Ind. Since he graduated from the Institute he has been studying at the Oskaloosa College, Oskaloosa, Ia.

George C. Crockatt, '13, is now pastor of the Hyde Park Presbyterian Church, St. Joseph, Mo.

E. H. Lewis, '20, is a member of the Ohio United Conference of the Evangelical Church, and is stationed at Fairhope Evangelical Church, Louisville, O.

During two years, A. E. Danly, '02, and his wife have been doing mission work at various points in Oregon. They are working in association with the Presbyterian church.

Doris James, '16, has been teaching for more than two years in The Piney Woods Country Life School for training colored children in Christianity, character and service. Only one other white person is connected with the institution.

B. Estella Zimmerman, '11, A. Fern Houser, '10, and Miss Tallet, a former evening student, are conducting a day school, orphanage, and Bible training school for young women in Guatemala, Central America. Their Bible training course is adapted from the Moody Bible Institute course. About 150 are enrolled in the day school.

Dr. A. W. Lagerquist, '90, missionary of the China Inland Mission, is working at present in Taichowfu, Chekiang, in a district suffering from flood and famine.

M. F. Rasmussen, '14, has been pastor of the Ensley Baptist Church, Ensley, Mich., for nearly four years. He conducts a well-attended Friday night Bible class, teaching the Scofield Course.

T. P. Sims, '22, is now teaching the Bible in a high school in Chattanooga, Tenn.

Bernard B. Sutcliffe, '04, formerly of the Institute Faculty, now pastor of Calvary Presbyterian Church, Portland, Ore., recently closed a very successful ten days conference with Mr. H. A. Ironside as principal speaker. Dr. W. B. Hinson was also on the program.

D. Lauck Currens, '14, now pastor of the Schwamb Memorial Presbyterian Church, Charleston, W. Va., preached a series of sermons in January as follows: How Jonah Spoiled His Name; How a Fish Saved His Life; How He Made a Million Converts; How He Pouted Over Others' Religion.

Greetings to the Institute family have been received from the following mem-

Moody Bible Institute Monthly

bers of the December, '22, graduating class: Margaret Gruenewald, Luella Shaver, Helen Shellenberger, Muriel Sim, Lloyd S. Erb and Raymond D. Fortna. On the train eastward, following graduation they had a "real Moody Institute fellowship service in song and testimony." All but one stopped over at Niagara Falls. From there they branched off to their homes in several different eastern and southern states.

Rev. Norman H. Camp '01, who some months ago returned to Bible teaching and evangelistic work after three and one-half years as superintendent of the Chicago Hebrew Mission, attended the Founder's Week Conference with Mrs. Camp. Since October 10 he has held five Bible teaching meetings in various southern towns and cities, chiefly in North Carolina, assisted by Rev. H. W. Roth, as music leader.

Helen R. Honeyman, '22, assisted her father, Rev. R. M. Honeyman, in evangelistic meetings at Inwood, L. I., N. Y., in February. There were sixty-four professed conversions. They will have two more campaigns for the spring and one Bible conference, and then take up work in connection with the Bible conferences at Montrose, Pa., for the summer.

Dr. J. H. Ralston officiated at the funeral in Chelsea, Okla., January 29, of Mrs. D. Rees-Jones, who departed to be with the Lord, January 26, soon after the birth of her first-born son. Rev. D. Rees-Jones, for two years pastor of the Chelsea Presbyterian Church, is an Institute graduate of 1916, and Mrs. Jones had worked for a time in the Correspondence Department. All the Chelsea churches united in the Sunday evening service at which Dr. Ralston preached, and on Monday virtually the entire community attended the funeral. Mrs. Rees-Jones was loved and respected by all.

BORN

To Roy E., '21, and Mrs. Shaffer (nee Ruth Thiers, 20) a daughter, Ruth Marie, Jan. 27, Greenfield, O.

To Lloyd P. and Mrs. Henderson (nee Helen E. McQuilkin, '19), a son, Bruce Hayes, October 17, Hingking, Manchuria.

MARRIED

H. P. Elson, '95, and Estelle Cook, Nov. 16, Tangier, Morocco, North Africa.

DIED

Mrs. Rosetta Ryan Morrison, Aug. 18, at 910 Tyndall St., Pittsburgh, Pa.

Paul Bevier, son of E. D. Bevier, '95, Jan. 16, at Pittsburgh, Pa.

Mrs. Mary E. Rees-Jones, wife of David Rees-Jones, '16, Jan. 17, at Chelsea, Okla.

NEWS OF AUGUST CLASS, '20

Harry G. Briault is a missionary in Parahyba, Brazil, under the Evangelical Union of South America. Ruth Tenny, of the Bolivian Indian Mission, S. A., writes of the opposition the mission work meets at the hands of the government officials and the priests.

Mr. and Mrs. Aldridge are doing evangelistic work in Gloversville, N. Y.

Dorothy Arnold is employed at the *Evangelical Press*, Harrisburg, Pa.

March, 1923

George S. Ager has a pastorate in Lilesville, N. C.

Leslie Anthony, college student at Mt. Pleasant, Iowa, asks to be remembered in prayer.

Mrs. Marguerite Bengston is busy in a congregation in Cicero, Ill.

Carolyn F. Boyd has been working among the Indians at Elbowoods, N. Dak.

M. O. Burford is employed by the Y. M. C. A. School of Piano Tuning and Repairing, Philadelphia, Pa.

Louise Conant is caring for two children at Evanston, Ill.

Marie J. Curtice has been a missionary in Rubio, Venezuela, S. A., since December, 1921.

Warren M. Cleveland is completing his first year in the Northern Baptist Seminary of Chicago. He expects to go as a missionary to Central America.

Irving M. Ellis, student at Mercer University, Macon, Ga., is taking a combined course in arts and Christianity.

Hester E. Field is working at the Presbyterian Mission, Taiku, Korea.

Alta D. Fralick is secretary and visitor in the Highland Baptist Church, West Highland Park, Mich.

Albert C. Hakim is a student at McCormick Seminary, Chicago.

Lois E. Henderson sailed for Korea on June 23. Her address is Taiku, Chosen (Korea), care Presbyterian Mission.

Mary T. Hoffman of the China Inland Mission, Tsinchow, Kansu, reports that conditions there are very unsettled, due to the war.

Olga C. Johnson is a mission teacher at Chungju, Chosen (Korea).

Fannie and Arthur Jensen of the Franson Memorial Bible School, Bergblatts, Transvaal, South Africa, expect to open a Bible School for native evangelists in January, 1924.

Sara Kunkle is in Chicago taking chiropractic and attending classes at the Institute.

Jack Kelewae is attending the Xenia Theological Seminary, St. Louis, and preaching in the United Presbyterian Church, East St. Louis.

During the pastorate of Howard Keithley in Silvis, Ill., the church and Sunday-school attendance has greatly increased.

Sarah Lackey is attending Wheaton College, Wheaton, Ill.

Greta H. and B. F. Lloyd have been working in several Illinois churches. They expect to enter upon their new field near Springfield, Ill., in June.

Kanier McKenzie is a missionary in Chosen (Korea).

Mrs. Pattie Mather-Eakins is working with her husband in the mountains of Tennessee.

During the year that Helen J. Noordewier has spent in Cairo, Egypt, she has averaged six hours study daily on Arabic. She calls Cairo "the intellectual citadel of the great Mohammedan world."

Milton G. Nelson is pastor of the Swedish Free Church, Oakland, Neb.

Richard and Mrs. Nyburg are doing evangelistic work, gospel singing, and children's work in Michigan, Ohio, and South Dakota.

Grace Overbury sends in an encouraging report of the work at the Chicago Hebrew Mission.

Mrs. Arthur G. Peterson, together with her husband, is in La Victoria, Venezuela, engaged in language study and preparation for definite mission work there.

Jennie Redpath is at the Institute assisting Miss Rader in the Registrar's office.

Fern Ruckman is pastor's assistant at the Centenary M. E. Church, Hammond, Ind.

Mrs. Ida Sandholm-Riley, 2478 Berwyn Ave., Chicago, writes that she and her husband have spent four happy months in England, preaching and teaching.

Mabel E. Shultz has been appointed pastor of her home church, Sutton, Neb.

Helen Sinclair is finishing her junior year at Wheaton College.

Mabel Sloan is engaged in evangelistic work in Kansas. She has been assisting Evangelist O. L. Martin.

Mr. and Mrs. R. T. Smith are working in the neglected rural districts of northwestern Iowa under the direction of the American Sunday School Union. They have organized twenty-three Sunday-school, two young people's societies, two mid-week prayer groups, and two Bible study classes.

Frieda Stettler has been engaged in home mission work in the coal-mining districts of West Virginia.

George Sagen, who is graduating from Wheaton Academy, is student pastor of the Baptist church, Russell, Ill. Last summer he conducted revival services and missionary work in Montana, Wyoming, and South Dakota.

W. Harvey Sproule is pastor of the community church, Mason City, Ia.

Olive B. Taylor is Bible school missionary of the First Baptist Church, New York City.

Mrs. Ruth Thiers Shaffer, Mr. Shaffer and two children, expect to sail for Africa in September as missionaries under the A. I. M. Board.

Armenia Thompson teaches in a school in Lingayen, Pangasinan, Philippine Is.

Charles W. Teasdale teaches two Sunday Bible classes and a Thursday night young people's class in a church in Oak Park, Ill. He has applied for service in Africa under the African Inland Mission.

Edward Ton, who is a student at McCormick Theological Seminary, Chicago, will be assistant pastor of the Church of the Covenant during the coming summer.

Evert Top is attending McCormick Theological

Seminary, Chicago. He still serves the same church as during his last two terms at the Institute.

Vera Whitchurch is teaching in Leoti, Kan.

Mrs. Yates has been engaged by the Atlanta Presbytery to organize and revive Christian Endeavor societies, women's auxiliaries, and Sunday-schools in twenty-two counties in Georgia.

Elliott W. Zoller will be graduated from the Evangelical Theological Seminary, Naperville, Ill., in May. He has been ordained and appointed to the Evangelical church, Mich.

John W. Duvall, D. C. PALMER CHIROPRACTOR

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PUBLISHER'S STUFF

Our readers will appreciate the following letter from a missionary in the field, among the many to whom we are sending the Moody Bible Institute Monthly from our Missionary Fund. Will those subscribers who have so kindly contributed during the past year, read this letter, that they may know the blessing their contributions are bringing to the workers. We will be very glad to receive additional remittances for our Missionary Fund as the demands in this way are greater than the supply.

"Yongch'ang, China, Nov 20th, 1922.

"Dear Friend:

"I do not know who you may be but you must be a friend in sending me the Moody Monthly all this time. Accept my thanks though belated. The only reason I have for not acknowledging the gift sooner is, because it is difficult to write and thank a person when you do not know who they are. I have enjoyed the Moody Monthly very much indeed and thank you so much.

"I am in a new field, the station having been opened a little over a year ago.

"On January first of this year I opened a dispensary and up to the present date five thousand two hundred people have been helped medically. Many, many more have come in but had to be turned away either my medicine giving out, or else they were not within my power to help them. I only endeavor to treat simple ailments. They bring in the lepers, palsied and the blind, and even idiots and expect me to heal them. Very old people come in and expect me to cure them. I told one group of women one day if I could cure the ailments of all you old people then none of you would ever die; then they all had a hearty laugh.

"Many understand clearly what you say while others do not understand a single word for the simple reason their mind is occupied with the height of our nose, the complexion of our skin, the color of our hair, etc. The ground needs to be prepared first before one can plant seed. "We need much prayer.

"ANNA KRATZER.

Many subscribers may wonder what the Publishing Agent has been doing with the letters they sent in during December, and later, in regard to the plan proposed to send the Moody Bible Institute Monthly to all subscribers for a brief period after expiration. Some said "do it"; some said "don't." Some said "make them pay"; some said, "trust them." Some said, "anybody ought to know they could not get along without the Moody Monthly." Others said "they would forget to pay." As the Publishing Agent wanted something on the subject for this number of the magazine he picked up two letters coming to his desk from the Subscription Department on the subject, and quotes the same below:

"Moody Bible Institute Monthly:

"In reply to your question about renewals will say that any person who wants to do right should write at least a card and tell you to stop the monthly or renew

it. If they do not have the money at the time, tell you about when they would have it. This would obligate them to pay about the time they said they would. However, in my judgment the best and safest way is to notify them month before their subscription expires and if you do not get a reply in time to continue without losing a number, stop it till you hear from them. You know they can renew any time they want to. The old saying is, 'a thing worth having is worth asking for,' and it is the only safe method to do business. Renew my subscription for one year beginning with the January number. Find enclosed check for same. "Yours truly,

"_____, _____, Mississippi.

"Moody Bible Institute Monthly:

"In December I had one of your 'What would you do?' letters, in regard to continuing to send your Monthly to subscribers after subscription had expired. I wanted to write you then to do just what you are doing to me now—continuing to send my magazine after my time is out. Any one who would want it discontinued would write you, and if they did not would certainly pay for the numbers they received. I know of course this cannot be collected by law, but believe you would lose more by discontinuing the magazine in cases where the subscriber wanted it continued, but would not take the trouble to take the matter of renewal up again. * * * I cannot think of any one reading the Moody magazine and not being willing to pay for it. The day may come—we can never tell—when I may not be able to pay for it, but I will certainly say so. I often receive calls for subscriptions to the Moody Bible Institute work, and there is nothing in which I am more interested, than the work the Institute is doing, not even the work of my own (Presbyterian) church, but what am I to do. The church is *always* needing money to carry on its home and foreign work, and I have pledged myself to support its needs. * * * Long life to the Moody Bible Institute, and the principles it stands for. Some of us take what the magazine says, as "the law and the gospel," so do not fail us. I am enclosing my subscription.

"Yours truly, "_____"

The Publishing Agent cannot tell you how much he appreciates the kind letters received from subscribers

THE PACIFIC GARDEN MISSION'S NEW QUARTERS

The Pacific Garden Mission, which in the last forty years has never closed its doors to the needy at 67 West Van Buren Street, and in which has been converted many a bum who later has made a name for himself known the length and breadth of the nation, will be moved into new quarters at 650 South State Street, it was announced by the trustees.

Meeting at 29 South LaSalle Street in the offices of the National Life Insurance Company of the U. S. A., were wealthy Chicagoans, who for years have taken time from their business to devote it to the interests of the Pacific Garden. Those present were Albert M. Johnson, presi-

dent of both the mission and the life insurance company; Charles E. Coleman, Thomas S. Smith, John Nuveen, George W. Dixon and Louis A. Crittenton, general superintendent. The transfer of the deed to the new three-story home of the mission has just been made by them.

Founded by the Clarkes in 1877

Founded in 1877 by Col. and Mrs. George R. Clarke, the mission was first situated at 386 South Clark Street. Five years later it was moved to the Van Buren Street address, where, despite changes, panics and disasters, its doors have never been closed a single night to the needy."

"Billy" Sunday and "Mel" Trotter Converts

"Billy" Sunday, America's most widely known evangelist, is probably the mission's most famous convert. In a letter, dated 1902, Billy relates the story of his conversion. In company with other baseball celebrities of the day—about 1887—he heard singing of hymns and was invited by Col. Clarke to attend services.

"Good-bye, boys, I'm done with this way of living," I told my friends," wrote Sunday. "I went every night for a few weeks to the mission, when one night Mrs. Clarke invited me forward to the altar. I went and professed faith in Christ."

The long list of those saved from the flotsam and jetsam of Chicago streets in those days, includes Mel Trotter, another widely known evangelist, whose sensational divorce proceedings were in the public eye a few months ago; Harry Monroe, successor to Col. Clarke, as superintendent of the mission; Dick Lane famed safe-blower and burglar, and later intimate of Melville E. Stone and H. H. Kohlsaat; Dick Callahan, west-side gangster and "pal" of the notorious "Butch" Lyon; Robert Atkinson, who, salvaged from the slums in 1890, is now a missionary in Japan, and Bob ("Razor") Fenton most famous pickpocket on the western hemisphere in his day.

Until the new State Street mission is thrown open for service, the Van Buren Street haven will continue to do business, greeting nightly audiences with its single and familiar message—"The Son of man is come to seek and save the lost."

—The Chicago Daily News.

MISSION TO THE BLIND IN HEATHEN LANDS

This mission has headquarters at Victoria, Australia, Mr. Robert A. Byers being president. The movement is interdenominational, and the objects are the rescuing of blind children from lives of hopelessness and degradation, and providing for their physical comfort in Christian surroundings; to increase the output of the Braille literature for the blind; to extend home teaching; to send out evangelists, Bible women and teachers, especially in the East where the blind are in such great numbers and where their existence is so pitiable. The income of the organization for the year ending September 30, 1922, was a little over £600, and practically all expended. The treasurers are Minnie Alsop and Jane Hind, 102 Union St., Windsor, Victoria, Australia.

Moody Bible Institute Monthly

The Gospel in Print

William Norton

THE MAGIC GATEWAY

I turned the cover of a book,
And found it was a gate
Into a field where one might look
Unwearied, soon and late.
The dreams of every land and sea
Were all about me there.
Kind spirits came and talked with me,
And flowers bloomed everywhere.

I saw the years that long had sped,
The wondrous scenes of yore.
The mighty past gave up its dead;
They lived and spoke once more.
The greatest minds that ever thought,
And hearts that ever beat,
Came, and their richest treasures
Brought

To lay them at my feet.

—Clarence E. Flynn, in *N. Y. Advocate*

WHY GOOD BOOKS?

Every congregation cannot hear the most judicious or powerful preachers; but every single person may read the books of the most powerful and judicious. Preachers may be silenced or banished, when books may be at hand; books may be kept at a smaller charge than preachers; we may choose books which treat of that very subject which we desire to hear of. Books we may have at hand every day and hour, when we can have sermons but seldom, and at set times. If sermons be forgotten, they are gone. But a book we may read over and over until we remember it; and if we forget it, may again peruse it at our pleasure or at our leisure.—Richard Baxter.

"SOWING" TRACTS

The seed is the Word of God. The "living" Word has properties of life. If we sow this seed God will see to it that it is multiplied and that the harvest will be for His glory. He has said, "My Word shall accomplish that whereto I sent it."

Tract distribution enables one to "sow beside all waters." We cannot all use the human voice, but we can send out these little messengers for Christ. We can reach those near at hand as well as those in the uttermost parts of the earth. They can go where we cannot; they speak without getting tired; they know no fear; their going costs little; their usefulness can be multiplied without end; they do not even need an audience-room. They can go into homes, cars, shops, factories, stores and even on the streets. Scoffs, jeers and taunts have no effect on them. They stick to their story and tell it over and over again. They find their way to shut-in ones with perhaps the only message they ever receive. They work while we sleep. Their work is endless and will continue after we have gone. When we get "home" we shall be thrilled with the life-story of these little messengers.—*Heartsease Leaflet*.

ANSWER THE CALL!

Many thoughtful men and women, with full or part time at their disposal, are conscious, we believe, of a "call" to carry the glad tidings of full and free salvation to a lost world—or to that part lying near them. Such a divine prompting should not be turned aside or smothered. The reader need only consider how influential a book, a pamphlet, or even a tract has been with him to appreciate what such a message in print might be to another person. An individual, a family, yes, and even a community, has been mightily stirred by the Spirit-directed reading of the printed gospel. Was the need ever greater than now? Was the means of transportation any more convenient? Were good books to those interested ever more accessible for sale and distribution?

DEVOTIONAL BOOKS OR THE BIBLE?

Many so-called devotional books have been given to the world. They have large value for some, and the world is richer because they have been written. It is no disparagement of such books to say that in so far as they are substituted for the Bible they do injury. If one has time for these and for the world's greatest book of devotion, well and good; but they cannot take the place of the Bible. At best they serve to call attention to the transforming truths which are given to the world in the Word of God. Those who would find comfort in their grief, strength in hours of weakness, hope when discouraged, who would know God as revealed in Jesus Christ, will be helped by nothing so much as by thoughtful study of the Book of books.—*The Baptist*.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from January 1, to 31, 1923 inclusive:

Africa Book Fund: 2 Contributions, \$6.00;
Alaska Book Fund: 2 Contributions, \$10.00;
Army and Navy Book Fund: 2 Contributions, \$7.80;
Hospital Book Fund: 3 Contributions, \$18.00;
India Book Fund: 3 Contributions, \$155.00;
Latin-America Book Fund: 16 Contributions, \$177.36;
Lumber Camp Book Fund: 239 Contributions, \$613.35;
Mountain Book Fund: 2 Contributions, \$102.50;
Pioneer Book Fund: 41 Contributions, \$485.01;
Prison Book Fund: 133 Contributions, \$1,046.68;
Railroad Men's Book Fund: 1 Contribution, \$2.50;
Seamen's Book Fund: 4 Contributions, \$78.50;
Free Tract Fund: 6 Contributions, \$4.01.

FREE GRANTS OF BOOKS

Literature was sent out on account of the Book Funds named, from January 1 to 31, 1923, inclusive:

Army and Navy Book Fund: To three points in two states: 24 Colportage Library Books, 70 Evangel Booklets, 25 Pocket Treasuries.

Hospital Book Fund: To nine points in five states and one province of Canada: 127 Colportage Library Books, 80 Evangel Booklets, 41 Emphasized Gospels, 141 Pocket Treasuries, 25 Tracts.

India Book Fund: To two points in India: 6 Colportage Library Books.

Latin American Book Fund: To fourteen points in seven countries: 767 "All of Grace" and "The Way to God," in Spanish.

Life Saving Station Book Fund: To eleven points on the Pacific Coast: 88 Colportage Library Books.

Lumber-Camp Book Fund: To five points in five states: 116 Colportage Library Books, 515 Emphasized Gospels, 65 Evangel Booklets, 665 Pocket Treasuries, 1 Bible.

Miners Book Fund: To one point in U. S.: 25 Colportage Library Books, 20 Evangel Booklets, 25 Pocket Treasuries.

Mountain Book Fund: To two points in two states: 36 Colportage Library Books, 24 Evangel Booklets, 25 Pocket Treasuries.

Pioneer Book Fund: To sixty-nine points in eleven states: 2486 Colportage Library Books, 1781 Evangel Booklets, 1175 Emphasized Gospels, 2271 Pocket Treasuries, 500 Tracts.

Prison Book Fund: To one-hundred thirteen jails, reformatories, and state penitentiaries in thirty-six states: 5002 Colportage Library Books, 3022 Emphasized Gospels, 3438 Evangel Booklets, 5741 Pocket Treasuries, 31 Testaments, 648 Tracts.

Seamen Book Fund: To one point in U. S.: 150 Colportage Library Books, 105 Evangel Booklets, 100 Pocket Treasuries.

SAVE A SOUL FROM DEATH

This is being done in Africa, China, India, by Native Evangelists and Bible Women who are being supported for from 30c to \$2.00 a week. \$15 to \$100 for a year. Write

Rev. H. A. Barton, Secy., Box E, 473 Greene Ave., Brooklyn, N. Y., for free literature.

SAVE THE CHILDREN

Don't forget to feed the Lambs. Object sermons bring the truth down to them. Send 10 cents for sample of the Seizing Gospel Truth Packets. Will send also the Tract called How to Preach to Children. The Moving Pictures are training children to use their eyes. These Packets will do the same.

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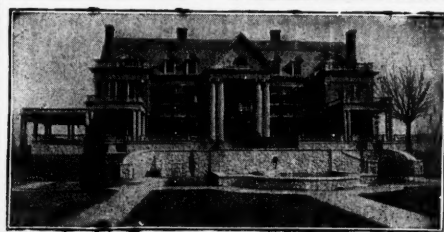
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MOODY BIBLE INSTITUTE MONTHLY

Continuing THE CHRISTIAN WORKERS MAGAZINE and THE INSTITUTE TIE. Published on the first of each month by The Moody Bible Institute of Chicago.

JAMES M. GRAY, Editor.
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TRACTS, BOOKS AND PAMPHLETS

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A. NEEDLECRAFT, 12 MONTHS FOR 50 cents, stamps. B. Ladies Home Journal, Pictorial Review, Woman's Home Companion, each \$1.50 a year; McCall's, \$1.00 a year. C. Every Child's Magazine, \$1.50 a year, trial copy for 8 cents, stamps. D. I'll receive your orders for any magazines. James Senior, Lamar, Missouri.

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Announcement is made that beginning New Year's Day, a service for prayer will be conducted daily from twelve to one o'clock.

A representative committee, which will have these meetings in charge, has secured for this purpose the assembly room of the New York Bible House, No. 5, East Forty-eighth Street, New York City, because of its central location and the interdenominational character of the Bible Society.

In view of the widely felt need for spiritual awakening, the committee has issued this call for special prayer. No controversial topics are to be discussed. The meetings are to be specifically for prayer, and not for biblical or doctrinal discussions. The co-operation and attendance of all Christians are earnestly desired.

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